

سورة الجمعة (62)
Sura al-juma (62)

اعُوذُ بِاِلهٍ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اِلهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
الْحَكِيمِ {1}

Whatever is there in the heavens and whatever is there in the earth; it remains in adulation for Allah— the most sacred supreme ruler, the Almighty, the wisest!

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ {2} وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ
وَهُوَ الْعَزِيزُ الْحَكِيمُ {3}

He is the one who assigned the prophet from their own in people unaccustomed to the script; he recites His expressions to them and boosts them up in integrity, as well, imparts to them knowledge of the scripture and discernment, while in fact, they had been obviously straying prior to it.

3. So also others of them who have not yet joined them! He is the one who is the Almighty, the wisest!

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ {4}

That is owing to the grace of Allah; He confers it to whomsoever He wishes—For, Allah is the possessor of enormous graciousness!

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ
يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِنَسِ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {5}

The example of those who were assigned Torah but then failed to bear it is the same as that of an ass carrying just load of books; most dismal is the example of community whose people reject expressions of Allah as false! And Allah never guides the community of wicked lot.

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَكُمْ أَوْلِيَاءُ لِلّٰهِ مِن
دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {6}

You proclaim: “O those people who became Jews! If you presumed yourselves the exclusive cherished ones to Allah besides rest of the human beings, then wish for death had you in fact been truthful!”

د. سید یوسف القرضاوی
Cqrnat

وَلَا يَتَمَنَّوْنَهُ
أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {7}

However, they will never be willing for it because of all that which their hands have forwarded before; while Allah knows well about the atrocious people!

قُلْ إِنَّ
الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ
إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8}

You tell them: "The death which you strive hard to run off from, shall eventually meet you for certain! Thereafter you will be returned towards the one, the most knowledgeable in all that is evident as well as the unseen; thus, He will relate to you whatever you had been doing!"

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ {9}

O those people who believe, as and when you are called upon for the 'salah' of Friday you should promptly move towards the remembrance of Allah and leave the dealings; doing like this is far better for you if you realized.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ
وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {10}

After a while when you conclude the 'Salah', get scattered in the land; then seek of the bounties of Allah and go on remembering Allah to the most, so that you may succeed!

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ
مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ الْلَهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ {11}

When they get sight of a trade or a fun they creep towards it and abandon you standing. Tell them: "Whatever is with Allah, it is much better than the fun and the trade; moreover, Allah is best of the providers of sustenance!"

د. سید ابوبکر محمد قنات

سورة النور (24)
(الجزء الثامن عشر)
SURA AL-NOOR (24)
اعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ {1}

A Surah that we revealed down and we held it obligatory. We also revealed down advisory verses in it, so that you bear in mind. [01]

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ
بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ
عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ {2}

The adulteress and the adulterer; one hundred lashes in time should be flogged to each of the two. Be aware! Sympathy for both should never dissuade you in pursuing the rule of Allah if you really believed in Allah and in the day hereafter; furthermore, a group of believers should observe punishment rendered to the two. [02]

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ
مُشْرَكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ {3}

As for an adulterer; that he should not marry but an adulteress or a polytheist woman; so also for an adulteress; that she should not get married but to an adulterer or a polytheist man—like this has been proscribed upon the believers! [03]

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ
الْفَاسِقُونَ {4}

As for persons who lay blame on women in noble bounds and then fail to produce four witnesses in support thereof; they should be flogged eighty lashes, while their evidence should never be accepted true. As these are the persons who are utterly immoral! [04]

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {5}

Save for the persons who repent after that and get reformed; in that case Allah is the most forgiving, extremely merciful! [05]

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ
فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ {6}
وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ {7}

However, persons who lay the blame on their wives but have no witnesses to support them barring themselves; then, one of them should testify four times affirming in the name of Allah that he was the one telling the truth. [06] And fifth time that damnation by Allah must prevail upon him had he been a liar! [07]

وَيَذَرُهَا الْعَذَابُ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ
{8} وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ {9}

Her punishment shall be revoked if she testifies four times affirming in the name of Allah that he was the one telling a lie; [08] and the fifth time that wrath of Allah must befall upon her had he been truthful! [09]

وَلَوْ أَنَّا فَضَّلُ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ {10}

And, had it not been the favour of Allah and his benevolence upon you; and the fact that Allah is the wisest, approver of apologies? [10]

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ
خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى
كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ {11}

The persons who brought forth the slander are a group amongst you only; you must not consider it harmful for you but it happens to be better for you. For every entity of them it shall be proportionate to their part in the misdeed; while, the person among them who undertook greater part of it will get the highest punishment! [11]

لَوْ أَنَّا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ {12}

As you listened to it; why then believing men and believing women did not think nice about themselves and said: “this is an obvious slander!” [12]

Cenat
د. سید یوسف القرضاوی

لَوْلَا جَاؤُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ
عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ {13}

Why did then they not produce four witnesses upon it? Now, as they failed to produce the witnesses, these people as such are therefore held liars before Allah! [13]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ {14}

And, had it not been the favour of Allah and his benevolence upon you in the world and the hereafter; definitely you must have been caught in great affliction for what you blew up in that matter!

إِذْ تُلْقُونَهُ بِالسَّبْتِ تَكْتُمُونَ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسِبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ {15}

When you prompted it through your tongues, telling by your mouths which you never factually knew in person; you considered it to be trivial! However, in the view of Allah it was extremely crucial!

وَلَوْلَا إِذْ سَمِعْتُمُوهُ
قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ {16}

As you listened to it why did then you not say: "It could not be proper for us to chat about this; yours is the glorification, this is an extremely vilifying allegation!" [16]

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ {17}

Allah advises you not to ever do same as this again if you were in fact true believers! [17]

وَيَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {18}

And Allah describes the verses for you as Allah is the wisest, the omniscient! [18]

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ
فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {19}

Those who like obscene talk to spread among people who believed, for them surely will be terrible punishment in the world and the hereafter; while Allah has thorough insight and you do not perceive! [19]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَوْفٌ رَحِيمٌ {20}

And, had it not been the favour of Allah and his benevolence upon you; and the fact that Allah is the most compassionate, extremely merciful? [20]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ
خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي
مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ {21}

O people who believed never step into footmarks of Satan. Be aware! When someone follows steps of Satan he then asks him for obscenity and wrongdoing. Had it not been the favour of Allah and his benevolence upon you no one among you would ever had been chaste but Allah renders flawless whomsoever He wants; He is the omniscient, the most perfect listener! [21]

وَلَا يَأْتَلِ أُولَئِ الْفَضْلِ مِنْكُمْ
وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ {22}

The privileged and the prosperous amongst you, however, should not resolve against granting in aid to the relatives and the poor and to emigrants in the cause of Allah; but they must pardon and be liberal. Do not you like Allah to forgive you? As well, Allah is the most forgiving, extremely merciful!

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ
الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ {23}

People who blame women in noble bounds, innocent and believing; will have damnation upon them in the world and the hereafter and for them will be a great punishment! [23]

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ {24}

That day their tongues, their hands and their feet will testify against them about what they had been undertaking! [24]

د. سید یوسف القرضاوی

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ {25}

On that day Allah will redeem their deserving justice to them; then, they will realize that He is Allah who is absolutely the evident reality! [25]

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {26}

Indecent women are for indecent men and indecent men are for indecent women. And the nice women are for nice men and nice men are for nice women; these are persons cleanly free from whatever being alleged. For them will be kind absolution and very affable sustenance! [26]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بِيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا
وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {27}

O the believers never enter homes other than yours unless you take permission and say 'salaam' to its occupants; doing such of yours is better for you, perhaps you may be bearing in mind. [27]

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ
قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ
عَلِيمٌ {28}

In case you do not find anyone there inside, you should not then enter it unless you are called for, however, if you were told to return you must then return. It is more refining norm for you; nevertheless, whatever you commit Allah is all knowledgeable. [28]

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ
فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {29}

It is no flaw of yours in case you enter non-residential houses in which you have the utilities; Allah, as such, knows whatever you reveal, as well as, whatever you hide! [29]

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ {30}

Advise the believing men that they must avert their eyes [of the wrong], as well as, safeguard their sex parts (against the wrong); this norm is utmost refining for them. Allah, indeed, is thoroughly aware about what they devise! [30]

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ
الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ {31}

Advise the believing women that they must avert their eyes [of the wrong], and safeguard their sex parts (against the wrong); and they must not show their good looks, leave whatever is apparent in it. And that they must sport their veiling wears around their bodies. And that they must not show their good looks except to their husbands or to their fathers or to fathers of their husbands or their sons or to sons of their husbands or their brothers or to sons of their brothers or to sons of their sisters or to their (related) women; or to those rightly possessed by them, or to the male subordinates who no more bear sex inclination; or to the children for whom feminine matters of privacy are yet not clear. So also they must not thump their feet in a way that their hidden adornments get noticed. And, O you the believers! Apologize before Allah collectively so that you may succeed! [31]

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ
يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ {32}

You ought to wed those who are single amongst you, so also, those who are suitable amongst men and women in your possession. Had they been poor, Allah will make them self-sufficient by His esteemed favor; Allah is the vastest in resources, the omniscient! [32]

وَلَيْسَتِ النِّسَاءُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ
وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ
عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَتَوْهُم مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا
تُكْرَهُوا فَتْيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ
الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ {33}

As for the persons who find no prospect of marriage; they should observe abstinence until Allah, by His grace, meets their requirement. And the persons under your rightful possession who request for document of release; accordingly, you ought to issue them the document if you realized the worth in them. You must also donate to them from the assets of Allah which He has granted you.

Moreover, you must not compel the girls kept by you over illicit acts just to seek the vanities of worldly life against their will to preserve dignity; however, whoever got so compelled after they were forced; then, Allah is the most forgiving, extremely merciful! [33]

د. سید بیانہ الدنطوی

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا
مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ {34}

That we did reveal down to you the well-explained verses and the precedent among people who passed away before you; so also the advices for those who bear reverence (to Allah)! [34]

اللَّهُ نُورُ السَّمَاوَاتِ
وَالْأَرْضِ مِثْلُ نُورِهِ كَمِثْنِكَاهُ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ
لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

Allah is the luminescence of heavens and the earth; the resemblance of His luminescence is to a luminous niche with a radiant glow therein, the radiant glow lit in a shining glass; the shining glass being like a glittering star; as if igniting from a beneficial tree, the olive, neither the eastern nor the western, its oil on the brink of illumination even if fire did not touch it.

The luminescence at par over the luminescence!

Allah guides for His radiance to whomsoever He wants; He expresses examples only for the sake of humankind; while, He happens to be the omniscient in all the matters! [35]

فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ
وَيَذَكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ {36}
رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ
الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {37}

They remain in adulation for Him by dusk and dawn; there, in the houses that Allah has approved to be raised high and His name be invoked therein; [36] men to whom never distracts the commerce nor the trade from evocation of Allah and from organizing the prayers and from giving the cleansing payables; they keep worrying about the day when hearts and eyes will roll over with fright! [37]

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ
مَن يَشَاءُ بغيرِ حِسَابٍ {38}

So that Allah rewards them as per excellence of their deeds, in addition, increases for them by His favor; as Allah grants to whosoever He wants exclusive of the count. [38]

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ
بَاقِعَةٍ يَحْسِبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا
وَوَجَدَ اللَّهَ عِنْدَهُ فُوقَاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ {39}

As for those who disbelieve, their endeavors are—like a mirage in an arid zone; the thirsty thinks it to be water until the while he approaches it he gets nothing but finds Allah nearby him who ultimately fulfills his account; as Allah is so swift to assess! [39]

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن
فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ
يَكْدُ يَرَاهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ {40}

Or—like the intense darkness in the deep ocean, which is besieged by a tide over which occur the other tide, a cloud being on top of it! All intense darkness, some of it above the other! When one takes his hand out, he can not see it soon. While, to whomsoever Allah deprives of the illumination, for him then, there remains no illumination! [40]

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ
عَلَّمَ صَوَاتِهِ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَقْعُلُونَ {41}

Have you not observed, He is Allah that whatever exists in the heavens and the earth remain in adulation to Him? So also, the birds on the wings, in fact every one has learnt his prayer and his adoration; while, Allah happens to know all that they perform! [41]

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ {42}

The kingdom of the heavens and the earth belongs to Allah; the ultimate destination as well, ensues to be toward Allah alone! [42]

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِطُ
سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ
خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَاءُ
وَيَصْرِفُهُ عَن مَّن يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ {43}

Have you not observed, He is Allah who advances the cloud then He integrates it, and then piles it up? As a result, you see the rains dropping out of it. He sends it down from the mountains in the sky which may also contain the hailstones. Eventually, He afflicts with it to whomsoever He wants and does spare from it to whomsoever He wants—the glare of its lightning nigh takes the eyes along! [43]

د. سید یوسف الدین

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ {44}

Allah does rotate the day and the night; imperatively, there is a precise lesson in this phenomenon for bearers of the vision! [44]

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {45}

Whereas, Allah has created every living organism from the water; among them is that who crawl over its belly and among them also is that who walk upon its two legs, while some of them walk upon four; Allah creates as He wishes! Indeed, Allah is omnipotent in every aspect! [45]

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ
وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {46}

We did indeed reveal down well-explained verses; however, He is Allah who leads towards the right path to whomsoever He wishes! [46]

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مَنْ بَعْدَ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ {47}

While they say: “we believed in Allah and in the envoy, so we obey!” After having [pledged] that a faction among them turns back—these persons have never been the believers! [47]

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ {48}

When they are called upon towards Allah and His messenger in order that he decides the matters between them; a faction amongst them then turns disagreeing. [48]

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ {49}

However, in case, had it been their prerogative they would have come to you obliging. [49]

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ
أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ {50}

Whether there is an illness in their hearts, or do they harbor distrust, or do they apprehend that Allah and His envoy will do unfairness to them? No, but these are the utterly unjust people!

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {51}

Indeed, the response of the believers, when called upon towards Allah and His envoy, in order that he decides the matters between them; could be none but an affirmation that: “We listen and we obey!” These are people who are to attain success! [51]

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَقَعِ اللَّهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ {52}

Whoever abides by Allah and His envoy and remains submissive to Allah with awe and holds Him in true reverence; then, people such as these will be the real achievers! [52]

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ
لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {53}

While they intensely swear their oaths in the name of Allah that if you ordered them they would imperatively set out; tell them not to swear, obedience gets recognized! Indeed, Allah is thoroughly aware about what you are doing! [53]

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ
وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ
إِلَّا الْبَلَاغُ الْمُبِينُ {54}

You say: “Abide by Allah and abide by the messenger! If you then diverge, be sure that the obligation upon him is only to the extent which he held and it is upon you to the extent which you held; but if you obeyed him, you got the right guidance; nevertheless, the only obligation upon the messenger is to convey in open terms!”

د. سید یوسف القرضاوی

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ {55}

Allah promised to the people who believe among you and do virtuous deeds that we will imperatively make them successors in the land, same as we inherited it to those before them; as well as, we will firmly establish their religion for them which He held very favorite for them; we will regain peace for them as well, after their having faced the terror; should they worship me alone and associate none with me in any aspect! While, whoever forsakes (the belief) after that; then, such as these will be the most immoral! [55]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {56}

Moreover, you ought to organize the prayers and give the cleansing payable; as well, abide by the messenger so that you may receive the mercy! [56]

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ {57}

You should never think that the disbelievers may render us incapable (to catch them) in the land; but, their abode shall be the fire, and it is the most agonizing terminus!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ أَذْنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدُهَا طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {58}

O you the believers! It is mandatory for those who are rightly possessed by you and for those of you who are yet to achieve the maturity to seek your permission on three occasions; before the early dawn prayers, then in the afternoon when you reduce your dresses and after the late evening prayers; These are three occasions of privacy for you; while after these there is no objection either upon you or them; you usually remain turning up to each other. This is how Allah describes His verses for you and He is the wisest, the omniscient! [58]

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ {59}

However, when children among you attain the maturity; afterward, they ought to seek the permission same as sought by the persons before them. That is how Allah describes His verses to you and He is the wisest, the omniscient!

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ {60}

In cases of the women who attained menopause and gave up hopes of marriage; there is no flaw upon them if they eased of their dresses without exhibiting themselves spruced up with prettiness; however, if they contained themselves it is better for them; Allah is, of course, the most perfect listener, the omniscient!

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْهُنَّ مَفَاتِحُهُ أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {61}

There is no fault on a blind person, nor on a handicapped person, nor on a sick person, nor on yourselves if you eat from your own houses; or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses; or from the houses of your paternal uncles, or the houses of your paternal aunts, or from the houses of your maternal uncles or the houses of your maternal aunts; or from places which you own the keys of, or from your close friends, nor is there any flaw upon you if you eat together or separately. In time, when you enter a house you must greet salaam upon yourselves; the salutation from the view of Allah—a boon par excellence! That is how Allah describes to you His verses; in order that you understand! [61]

د. سید ابی اللہ محمد قاضی

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ
عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ
أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ
لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {62}

Indeed, those are the real believers who believe in Allah and His messenger and while they had assembled with him concerning a collective strategy, they never depart unless they take permission of it. In fact, those who seek your permission are the persons who really believed in Allah and His messenger; therefore, when they seek your permission due to some of their matters, you may then permit to whomever of them you want; so also, beseech forgiveness of Allah for them. Of course, Allah is the most forgiving, extremely merciful! [62]

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ
بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَسْتَلُونَ مِنْكُمْ لَوَإِذَا فُلِحَذَرَ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ
أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ {63}

You should not regard calling to the messenger as calling someone of you to the other between you. Allah had known those who quietly sneak out from you; hence, those who go up against His commandment should be afraid lest they suffer from a trial or an agonizing punishment grabs hold of them! [63]

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ
يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {64}

Know well! Whatever exists in the heavens and the earth exclusively belongs to Allah! He had known what you are up to and the day they will return to Him; ultimately, He will explicate to them whatever they had been doing, and Allah is the omniscient pertaining to all the matters! [64]

Camat
د. سید یحیٰی القاضی

سورة المؤمنون (23)
SURA AL-MOMINUN (23)

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ {1}

[1] Indeed, succeeded the believers!

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {2}

[2] People who are sincerely submissive in offering their prayers,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3}

[3] People who abstain from any unfair act,

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ {4}

[4] And people who keep in practice the cleansing;

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ {5}

[5] People who reserve their sex parts,

إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {6}

[6] Save for their wives or for those who are rightly possessed by them, in that case they are not blameworthy.

فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {7}

[7] Those who seek beyond this, however, are the people who are the transgressors!

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {8}

[8] And people who earnestly look after their promise and the trusts,

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ {9}

[9] So also people who observantly keep on their prayers.

د. سید یحییٰ الہادی

أُولَئِكَ هُمُ الْوَارِثُونَ {10} الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ {11}

[10] These are the people who shall be the inheritors; [11] who will inherit the paradise wherein they will dwell forever!

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ {12}

[12] We created human being, in essence, from a lineage arising from the loam.

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ {13}

[13] Next, we evolved it in a (gametal) droplet form placed within a feasible site.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا
آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ {14}

[14] Later, we developed the droplet into an attached sac. We then produced an embryo from the attached sac. After that, we created skeleton in the embryo. We thus dressed the skeleton with flesh. Next, we raised it as yet another creation. So, Allah be highly applauded; He being the most excellent of the creators!

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ {15}

[15] Subsequently, after all that, you ought to die!

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ {16}

[16] Again, however on the day of resurrection you will indeed be revived!

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ {17}

[17] In fact, we did create seven passages on top of you, while we had never been thoughtless about the creation.

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ
بِهِ لِقَادِرُونَ {18}

[18] We cause water to fall from the sky in a measured mode, and then we let it soaked up in the earth; moreover, we are fully competent upon making it disappear.

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ
لَّكُمْ فِيهَا فَوَاكِهٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {19}

[19] We grow farms of date palms and grapes vines for your utility by virtue of it. So also therein exist lot of fruits for you and you consume out of it;

وَشَجَرَةً تَخْرُجُ مِنْ
طُورِ سَيْنَاءَ تَنبُتُ بِالذَّهْنِ وَصَبِغٍ لِلَّائِكِينَ {20}

[20] As well, the tree that grows up at Mount-Sinai producing in the course oil and the savour for those who consume.

وَأِنَّ لَكُمْ فِي
الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ
وَمِنْهَا تَأْكُلُونَ {21} وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ {22}

[21] That, certainly a definite lesson lies for you in the cattle; we give you to drink what comes from their insides, it bears lot of benefits for you, so also, you get to eat out of them.

[22] Moreover, you carry load over them, so you do upon ships.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ أَفَلَا تَتَّقُونَ {23}

[23] Indeed, we had sent Noah towards his community, accordingly he declared: "O my people worship Allah! There is no God of yours other than Him! Will you then not turn to piety?"

فَقَالَ الْمَلَأَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا
إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ
مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ {24}
إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبَّصُوا بِهِ حَتَّى حِينٍ {25}

[24] The council of majors from non-believers among his community then declared: "this is none but a person like you intending to get supremacy over you. Had Allah so willed, He could have actually sent down angels. We never heard of this sort among our preceding forefathers.

[25] He is none other than a man harboring an obsession with him; so, bear with him for the time being."

قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُونَ {26}

[26] He implored: "my God help me, as they are considering me untruthful!"

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا
وَوَحَيْنَا إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
مِنْهُمْ وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ {27}

[27] Thereupon, we revealed to him: "you should construct a ship under our view and as per our revelation. Then, as and when our ordain gets imposed and the kiln spurts, you should push two pairs from every kind of couples along with your family into it; barring those from them against whom the say has already been concluded. And you should not address me pertaining to the atrocious people; as they ought to get drowned!"

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا
مِنَ الْقَوْمِ الظَّالِمِينَ {28} وَقُلْ رَبِّ أُنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ
الْمُنْزِلِينَ {29}

[28] Accordingly, when you and those with you board on the ship; should thus pray: "all the admirations are for Allah who gave us relief from the community of atrocious people!"

[29] Moreover, you should also pray: "my God, make me aground by a prosperous landing; as you are the most superb of those to make (us) aground."

إِنْ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ {30}

[30] Actually, there exist lot of significance in this as such; even so, we had ever been accomplishing the test.

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {31}

[31] Over again, we brought up the next age generation after them.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {32}

[32] Subsequently, we did send the messenger in them from themselves only, conveying: "Worship Allah! Other than Him no God does exist for you! Will you then not turn to piety?"

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ
الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاءِ الْآخِرَةِ وَأُثْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا
مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ {33}

[33] The senate of majors from his community; people who disbelieved and who denied the tryst in the hereafter and whom we had made opulent in worldly life; then declared, "he is none but a person like you who eats out of whatever you eat from and drinks whatever you drink from."

وَلَنْ يَأْخُذَ بِكُمُ الْمَوْتُ إِذَا أَنْتُمْ أَنْتُمْ كَمَا أَنْتُمْ إِذَا لَخَّاسِرُونَ {34}

[34] "In case you were to abide by a person the same as you are, certainly then, you would be in total ruin."

أَيَعِدْكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ مُخْرَجُونَ {35}

[35] "Does he portend you that even when you die and become mere dust and bones, you would be resurrected out?"

هِيَ هَاتِ هَاتِ لِمَا تُوعَدُونَ {36}

[36] "Highly impossible it is which you are warned about!"

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَحَيَاتُنَا وَمَا نَحْنُ بِمَبْعُوثِينَ {37}

[37] "It is nothing but our life in this world that we live and die, moreover we are never going to be revived."

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ {38}

[38] "He is none but a man devising falsehood about Allah; however, we will never accede to believe in him."

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {39}

[39] He implored: "my God help me, as they are considering me untruthful!"

قَالَ عَمَّا قَلِيلٍ لِيُصْبِحُنَّ نَادِمِينَ {40}

[40] He was told: "it is but for a short-while and they will become greatly remorseful."

فَاخَذْنَهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ {41}

[41] Rightly then, a roaring thunder caught hold of them, thereby we turned them to garbage; thus, was the far discard for the community of atrocious people!

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ {42}

[42] Over again, we brought up next age generations after them.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {43}

[43] As for any civilization; it can never surpass her predestined term nor can it postpone that!

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا
كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ
أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَّا يُؤْمِنُونَ {44}

[44] Over again we sent our envoys in succession, whenever its envoy reached to the community it held him false; so, we did follow some of them to the other and left them as the narratives. Thus, was the far discard for the unbelieving people!

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {45}
إِلَى فِرْعَوْنَ وَمَلَئِهِ فَاستَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ {46}

[45] Yet again, we sent Moses and his brother Aaron with our signs and clear authenticity [46] towards Pharaoh and his main commandants; but they proved to be high headed. In fact, they had been the tyrannical people!

فَقَالُوا أَأُتُونِمْ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ {47}

[47] Therefore they asked: "should we accede to believe in the two similar persons as we are; while the community both of them belongs to fully abides by us?"

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ {48}

[48] Thus they held the two false, thereby ended up among the totally wrecked!

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ {49}

[49] However, in fact we had conferred upon Moses the scripture so that they could get the guidance.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ {50}

[50] That we set the son of Mary and his mother as a sign. So also we provided shelter to the two at an altitude full of serenity and springing streams.

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {51}

[51] O the prophets you may consume from the clean edibles and go on performing virtuous deeds; I indeed remain well aware about whatsoever you do!

وَأَنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

[52] Whereas, these communities of yours have been in essence a single community, and me alone is God of yours; hence you must hold me in reverence!

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {53}
فَذَرُهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ {54}

[53] Subsequently, they did break up their statute between them in fragments; all the factions being very delighted over what they possess.

[54] Therefore, let them remain in their imprudence for a while.

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ {55}
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ {56}

[55] Do they consider that by whatever we are aiding them in the matter of assets and sons—[56] we are really speeding up to them in goodness? No, but they do not realize!

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ {57}
وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ {58}

[57] That, in fact, people who remain fearful in reverence of their God.

[58] And people who resolutely believe in the expressions of their God.

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ {59}

[59] And people who do not presume associates to their God.

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ {60}
أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ {61}

[60] And people who give over whatever they give over; yet their hearts are apprehensive over the imperative of them to return back to their God.

[61] These are people who hurry up in goodness and they are to attain it foremost.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ {62}

[62] We do not put obligation on a person except to its capacity, as well, we possess the record that tells the fact; they will not be persecuted too.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ {63}

[63] But their hearts remain indifferent towards this; while imperative of them becomes actions in the other way, which they do carry out.

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجَارُونَ {64}

[64] Until the while we grab their affluent ones in the ordeal then they beseech aloud.

لَا تَجَارُوا الْيَوْمَ الْيَوْمَ إِنَّكُمْ مِنْهَا لَا تَنْصِرُونَ {65}
قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِصُونَ {66}

[65] "Do not implore aloud today, certainly you will not be helped by us! [66] My words had been indeed recited onto you however you took your back-feet to revert."

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ {67}

[67] "Going haughty over it, you had had raving chats with nighttime assembly."

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ {68}

[68] Do they not then think over the proclamation? Whether it has been conveyed to them what did never reach to their forefathers?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ {69}

[69] Or do they not identify their prophet so they fail to acknowledge him?

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَثُرَتْ لَهُمُ الْكَارِهُونَ {70}

[70] Whether they assert him to be obsessed? No, but he came to them with absolute truth; however, majority of them gets perturbed by the reality!

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ
وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ {71}

[71] Had the righteousness gone by their wishes; anarchy would have reigned over the earth and the heavens and whatever existed in them. Instead, we gave them their reminder; even then, they remain averse to their reminder.

أَمْ تَسْأَلُهُمْ خَرْجًا فَقَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ {72}

[72] Whether you demand them a charge? Then it is the imbursement by your God that is excellent and He happens to be the most excellent of the providers.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {73}

[73] Whereas you have been consistently calling them towards the right path.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ {74}

[74] While those who decline to believe in the hereafter are in fact venturing out of the path.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ {75}

[75] Even if we bestowed mercy upon them and got them rid of the afflictions they had; still then, they would continue their visionless wander in insolence.

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ {76}
حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ {77}

[76] We had purposely afflicted them with tribulations; but, they never humbled before their God, neither had they writhed in regret.

[77] Until the while we opened up the door of severe torment upon them; then, they got despaired due to it.

وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ {78}

[78] He is the one who developed your hearing and sight and the heart—very less that they appreciate!

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {79}

[79] Also, He is the one who has grown you in the earth and you will be huddled together towards Him.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ {80}

[80] As well as, He is the one who accords the life and the death. Moreover, owes to him change of day and the nights—do you then fail to comprehend?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ {81}

[81] No, but they do assert similarly as the former ones had told.

قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {82}

[82] They ask: “Is it a fact that when we died and became dust and bones—we will actually be raised again?”

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {83}

[83] “In the past too we and our forefathers had been portended with these; however these are none but mythologies of the former ones.”

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ {84} سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ {85}

[84] Ask over: “Whom it belongs to, the earth and whatever exists therein, had you known?” [85] They will promptly affirm: “To Allah!” Tell: “shall you not then take into consideration?”

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ {86}
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ {87}

[86] Ask over: “Who is God of the seven heavens and also God of the superior-most throne?”

[87] They will quickly reply: “Allah!” Tell them: “shall you not then turn reverent?”

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ {88}

[88] Ask them: “Who He is that the reigns of every domain rest in His hands and He can save while there is no safe haven over Him, had you known?”

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ {89}

[89] They will quickly reply: “Allah!” Ask over: “Where then you continue under trance?”

بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ {90}

[90] Instead, we preferred to them the absolute truth, while in fact they happened to be the liars!

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ
وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {91}

[91] Allah never adopted a son, neither had there been any other God with Him; had it been so, every God must have parted away with whatever he created, while some of them would have surpassed the other! Allah is much commended than what they portray!

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ {92}

[92] Knowledgeable of all that is unseen and the evident; thus, too supreme He is than whatever they associate with Him!

قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ {93} رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ {94}

[93] Pray: "My God! In case you evinced what they have been portended about, [94] O my God, then let me not be present among the atrocious community!"

وَأَنَا عَلَى أَنْ تُرِيكَ مَا نَعِدُهُمْ لِقَادِرُونَ {95}

[95] That indeed we are all competent to let you evince what we portended them!

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ {96}

[96] Ward off the evil with option that bears goodness, we know best whatever they portray.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ {97}
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ {98}

[97] Moreover, pray: "My God! I seek your refuge against the spurs of Satans, [98] so also seek your refuge, o my God that they ever appear before me!"

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ {99}

[99] Until the while death supervenes over one of them, he implores: "My God return me back!"

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ {100}

[100] "Hopefully, I may do well in matters that I did forsake!" No, never! It is a mere claim; he just utters it! Moreover, ahead of them lies the screened-off eon till the day of their resurrection.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ {101}

[101] Thus, when the soor will be blown in, thence on the day, relations between them will cease and they will not ask for each other.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {102}

[102]Thence, whoever would have his balance heavier and such people will be those who really succeeded!

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ {103}

[103]Whosoever would have his balance lighter and such people will be those who did ruin themselves, they will dwell in the hell forever!

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ {104}

[104]The fire searing their faces, they will remain grimacing in agony therein.

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ {105}

[105]Whether my expressions were not recited upon you and then you used to deny them?

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ {106}
رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ {107}

[106]They will beseech: "O our God! Our misfortune prevailed over us and we became a bewildered community. [107] O our God, bail us out from here; subsequently if we do again, then certainly we will be gruesome offenders!"

قَالَ اخْسَوْا فِيهَا وَلَا تَكَلَّمُونَ {108}

[108]They will be told, "Inhabit therein timidly and never address to me!"

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا
آمَنَّا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ {109}

[109] In fact it was one part of my people who used to pray: "O our God! We came believing, hence absolve us conferring your mercy upon us, as you are the most excellent of all to have the mercy!"

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ {110}

[110] But you held them to ridicule until it caused you to forget my evocation; and you continued be among those to deride them!

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ {111}

[111] Today I duly rewarded them for their endurance; in fact, they are those who will get the commendable ascent!

قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ {112}
قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ {113}

[112]They will be asked, "What number of years you stayed in the world?" [113]They will reply, "We must have stayed a day or part of a day, therefore consult the experts in calculation."

قَالَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنتُمْ كُنْتُمْ تَعْلَمُونَ {114}

[114]They will be told: "You did not stay except for a little while, had you were really those to get it realized!"

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ {115}

[115]So, was it that you presumed we created you vainly? And that you had no obligation to eventually return towards us?

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ {116}

[116]Thus, Allah is most superior, the absolutely real king! There is no supreme ruler except Him who happens to be God of the most generous throne!

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا
آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ {117}

[117]Whoever prays along with Allah, any other (presumed) God, of which he has no substantiation with him; then, his matter will be with his God only! Indeed He never let the disbelievers succeed!

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ {118}

[118]And pray: "O my God, bestow your mercy and forgive me as you are the most excellent of all to have mercy!"

اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة النحل (16)

SURA AL-NAHL (16)

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ {1}

01) Allah's commandment has come into force, so make no haste for it; highly acclaimed and far supreme he is than whatsoever they associate with him!

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ {2}

2) He sends down angels with 'Ruh' by his ordain towards whomsoever he wants amongst his devotees to admonish: "Indeed it is none but I who is the supreme ruler! Hence you should revere me."

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ {3}

3) He has created the heavens and the earth with absolute propriety; far supreme he is than whomsoever they bear co-allegiance with!

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {4}

4) That human being is produced from a droplet, in due course he turns out to be markedly querulous.

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ {5}

5) And the cattle that are bred for you bear in them warmth and many benefits. You get nourishment out of it as well.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ {6}

6) In them lies the magnificence for you while you bring them back from pasturage and while you take them out to pasture.

وَتَحْمِلُ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْعِيشِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَوُوفٌ رَحِيمٌ {7}

7) So also they carry the loads for you to the region where you could not have carried it without heavy self-strain. Your God in fact happens to be very considerate, the most merciful.

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ {8}

8) More so, meant to ride over them and to bear elegance are the horses, mules, and the ponies; besides, He creates that which you are unaware of.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {9}

9) That the determination of path depends on Allah, as certain of them are off course. However, had Allah so willed, he could have led right to you all together.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ {10}

10) He is the one who causes rains to fall from the skies that you get to drink so also due to which grow the vegetation and you graze the cattle therein!

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {11}

11) There from grow for your utility the cereal crops, the olives, the date palms and all sorts of yields. As such there is a matter of great significance in this for the people who ponders in.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ {12}

12) Whereas He subjugated to you the night and the day, the sun and the moon and the stars as well have been subjugated by His ordain! As such there are many signs in this for the people who understand.

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ {13}

13) Whatever is cultivated into the soil, their colors are varied. There exists a prime significance in this for the people who contemplate.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبًّا
تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِيَتَبَيَّنَ لَكُمْ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {14}

14) He is the one who subjugated the sea so that you may get to consume fresh fatty meat from it. As well, you obtain out of it the jewels, which you wear. Also you observe the ships cleaving through it, more so, to let you seek-out his grace, and so that you may show the gratitude.

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ {15}

15) And he laid rocks into the earth lest it may not swing along with you, so also rivers and the passages, so that you get rightly guided.

وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ {16}

16) As well, by virtue of stars and certain symbols they get the direction.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ {17}

17) Whether the one who creates can be similar to the one who never creates? Will you then not contemplate?

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ {18}

18) And if you count bounties by Allah you can never sum it up. Indeed Allah is the most merciful, oft forgiving.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ {19}

19) And Allah knows whatever you conceal and whatsoever you declare.

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ {20}

20) People who are being prayed in lieu of Allah however never create anything; instead themselves, they are being created.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {21}

21) Wholly dead, without life, and not aware as to what time they will get resurrected!

إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ {22}

22) Your God is the only one God! As for the people who decline to believe in the hereafter, their hearts go loathsome, thus they become supercilious.

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ {23}

23) No doubt, Allah knows well whatever they conceal and whatever they declare; the fact is he does not like supercilious people.

وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ {24}

24) When asked to them: what is it that your God has revealed down? They utter: "mythologies of earlier ones!"

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزُرُونَ {25}

25) On the day of resurrection this will result in them to bear entire burden of their own and a part from the burden of people whom they rendered astray without having the knowledge. Is it not the worst that they have to bear up?

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {26}

26) In fact people prior to them also had connived, so Allah got through their set-up from the foundation; hence the roof crashed over them from the top and punishment was meted out to them where from they never suspected.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ {27}

27) Then again on the day of resurrection He will put them to shame and will ask them: "where are the alleged associates of mine in whose cause you used to strive so hard?"

People there with the bestowed insight will say: "Imperative upon the disbelievers today to suffer terrible humiliation and profound grief!"

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ
ظَالِمِي أَنْفُسِهِمْ فَأَلْفَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {28}

28) People who are taken into demise by angels while being very unjust to their own selves then submit in acquiescence: "we had never been committing any evil!" instead, Allah very well knew whatever you had been doing!"

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فُلَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ {29}

29) "Hence, enter through doors of the hell!" They will be dwelling therein for ever. Thus, most miserable is the ultimate stay of the supercilious people!

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي
هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعَمَ دَارُ الْمُتَّقِينَ {30}

30) While they ask to people bearing the reverence: "What is it that your God has revealed down?" They reply: "Entirely best! Very good in this world for the people who excelled in good manners, as well, the place of abode in hereafter will be par-excellence! And indeed superb will be the place of abode for honestly reverent people!"

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا
مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ {31}

31) "Orchards of Eden! That they will enter in, underneath it stream the rivulets. Meant for them therein will be whatever they wished! This is how Allah rewards the reverent devotees!"

الَّذِينَ تَتَوَفَّاهُمْ
الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ {32}

32) As for people who are taken to demise by the angels chastely innocents, they are greeted with: "Salam to you! Get into the paradise by virtue of what you had been doing."

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ
أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {33}

33) What else they are waiting for apart from either angels to arrive at them or the decree of your God to affect them? Same had been the conduct of people prior to them too. Allah did no injustice to them, instead, they had been unkind to their own selves.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {34}

34) Thus their deeds caused them to suffer miseries and they got inflicted with the same which they had been scoffing at!

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ {35}

35) While polytheist people claim: "Had Allah so willed we would have never worshiped anyone besides Him in any manner, neither our ancestors nor we! So also, we would not have imposed prohibition of any sort save that from Him." Same had been the conduct of people before them too! So what else was the obligation upon our envoys except to convey in clear terms?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {36}

36) We in fact had assigned a messenger in each and every community so that they could worship Allah and refrain from the devil; consequently, there had been some of them to whom Allah bestowed the guidance while it proved true pertaining to remaining of them to go astray. So, traverse through the earth so as to observe what had been the ultimate fate of the deniers.

إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ {37}

37) If you are so eager about their guidance, then be sure Allah never guides the one who was let strayed; so also no one can be of support to him.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {38}

38) They intensely swear their oaths in the name of Allah: "Allah will not raise those who died." Instead, the promise pertaining to it is an absolutely real; though majority of people do not realize.

لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ {39}

39) It is to clearly evince upon them the fact regarding which they used to differ in; and to let people who disbelieved realize that in fact they were false.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ {40}

40) Our say for any matter when we intended it has been merely our say for it, "Be done!" ultimately it did!

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ {41}
الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {42}

41) People who emigrate in the cause of Allah after having been so persecuted must rest assured, we will settle them in the world very well; besides, the reward in the hereafter shall be indeed far superior. Had they known!

42) The people who endured patiently keeping stern faith in their God!

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {43}

43) We sent previous to you also none other than man, we conferred revelations to him; thus, ask bearers of the reference if you did not know.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

44) With the texts and the psalms, as well, we revealed down a reminder to you—so as to evince upon mankind what was conveyed down to them. Besides, perhaps they may ponder in!

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {45} أَوْ
يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ {46}

45) Have people who plan foul got secured that Allah may not smash them into earth or He may not cause them to suffer tribulation from such direction which they never thought of; (46) or that he may not grab them while they are still Commuting? By no means can they render us incapable!

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَؤُوفٌ رَحِيمٌ {47}

47) Or that he may not grab them as they become scared? However, in fact, Allah is the most lenient, the most merciful!

أَوْ لَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّ ظِلَالُهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ {48}

48) Have not they observed whichever object Allah has created does cast its shadow to the right and the left kneeling in prostration for Allah? And they remain humbly submissive.

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُسْتَكْبَرُونَ {49}

49) Whatever exists in the heavens and whatever in the earth kneels in prostration for Allah among the organisms and the angels; they never become conceited.

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {50}{س}

50) They remain fearing their God above them and carry out whatever being ordered to them.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونَ {51}

51) And Allah ordains not to assume two Gods as He alone is the sole sustainer. Hence you must exclusively venerate me only!

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَتَّقُونَ {52}

52) Whatever exists in the heavens and the earth belongs to Him, as well, belongs to Him the doctrine to persist, do you still hold others in reverence apart from Allah?

وَمَا بِكُمْ مِّنْ نَّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ {53}

53) And whatever affluence you get, in essence it comes from Allah, again as the suffering afflicts you then you cry out to Him only.

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ {54}

54) Yet again while the suffering is driven out from you, a group amongst you ascribes associates to their God;

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {55}

55) Merely to show ingratitude for whatever we awarded to them! Enjoy for now! Ultimately soon you will realize!

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ثَالِثَةً لِّثَوَالِنَ عَمَّا كُنْتُمْ تُفْتَرُونَ {56}

56) They allocate a portion from whatever we endowed to them in favor of those who are unaware of it. By Allah! You will indeed be questioned about what you had been devising.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ {57}

57) They allocate daughters for Allah, however highly acclaimed He happens to be; whereas allocate them what they are fond of!

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {58}

58) While one of them is blessed with a girl, sadness darkens his face and he becomes deeply anguished.

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ
أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ {59}

59) Hiding from the clan with ill-feeling of the news he was greeted with: 'should he uphold it bearing dishonor or conceal it in the soil?'—Know it well! Most unfair is, what they command!

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ {60}

60) For people who do not believe in the hereafter, worst is the resemblance; whereas for Allah, superb is the example! He happens to be the omnipotent, the wisest!

وَلَوْ يُوَافِقُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {61}

61) In case Allah had caught hold of people for their offenses none of the living beings would have been left over it; however, he lets them go till the nominated tenure; finally, as their term is attained, they can neither postpone it nor can expedite it even by an hour.

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ {62}

62) While they allocate for Allah which they dislike and portray falsehood by their tongues that all shall be the best for them. Make no mistake! Blazing fire is inevitable for them where they will be dumped first, with utter disregard!

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ وَليَهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ {63}

63) By Allah! We had sent prophets towards communities previous to you as well; Satan then posed their deeds well-adorned for them, so he stands patron for them today; as for them is the most agonizing torment!

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {64}

64) We did reveal the scripture upon you so as to clearly evince upon them the fact regarding which they differ in; and also to be a guide and a divine grace for the community of believers.

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ {65}

65) Allah causes rains to fall from the sky, and revitalizes the land with it after it had gone lifeless; there lie a great significance in such a fact for the people who pay attention!

وَأِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ {66}

66) As well as, there is a lesson for you in the cattle. That we quench you with what lies in their innards amidst blood and excreta, the pure milk, palatable and swift to swallow for those who drink!

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ {67}

67) So also from the fruits of date palms and grapes vines that you obtain narcotics, as well as nice edibles too, out of it.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ {68}

68) And your God inspired the honeybee that she must set her dwellings in the hills and in the tree and in whatever is set high-raise.

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {69}

69) Then she must suck from all sorts of yields, thereby traverse through the routes subdued by her God. Liquid of varied colors is secreted from her innards in which there is cure for human beings. There lies a matter of great significance in such a fact for people who ponder in!

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ {70}

70) That Allah has created you; again, he shall take you unto demise. While He takes someone of you to such senile age that he ceases knowing anything after having known it; Allah indeed is the omniscient, the omnipotent!

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ {71}

71) Allah has highly graced some of you over the others in livelihood; would the persons thus graced high, transfer their provisions to those possessed under their hands such that they become equal in it? Do they then disclaim bounties of Allah?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَقَدَةً وَرَزَقَكُمْ مِنْ

الطَّيِّبَاتِ أَقْبَالَ بَاطِلٍ يُؤْمِنُونَ وَيَنْعَمَتِ اللَّهُ هُمْ يَكْفُرُونَ {72}

72) Allah brought into being spouses for you from your own genera and further propagated from your spouses, sons and grandsons to you, as well as endowed you with the nice sustenance. Should they then believe in the wrong and be incredulous to the bounties of Allah?

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ {73}

73) And to whomsoever they adore in lieu of Allah neither they own a bit of sustenance meant for them in the heavens and the earth nor are they capable of it!

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {74}

74) Hence you must not symbolize models for Allah, as Allah knows well while you do not know!

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {75}

75) Allah cites example of a slave bearing no power over any matter verses someone to whom we endowed with excellent livelihood from our side so that he spends out of it openly as well as in confidence; can both of them be the same? The praise is for Allah! But majority of them do not know.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ {76}

76) Allah quotes another example of two men. One of the two a mute not bearing power over any matter, mere a burden upon his warden; at whatever site he directs him, he never comes back with any good. Can he be the same as someone who rules with justice and happens to be on the righteous path?

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {77}

77) While the secrets of the heavens and the earth belongs to Allah, the phenomenon of the destined hour may not be but as close as a blink of the view or it may even be nearer; in fact Allah is competent over all sorts of matter.

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ {78}

78) As Allah brings you out from wombs of your mothers you are not aware of anything, then he sets your hearing, vision and hearts; perhaps, you may show gratitude.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ {79}

79) Have they not observed birds duly stabilized in the winds of sky? No one upholds them except Allah. There are many indications in such a fact for the people who believe!

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَى حِينٍ {80}

80) Allah rendered your homes place of rest for you; and got prepared houses for you from cattle leathers, which you experience simple to handle the day you embark and the day you encamp. So also, valued assets and other utilities for the time being are derived from their wools, their furs and their hairs.

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمْ
الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ {81}

81) Allah made some of his creations to cast shadow for you and He rendered shelters for you in some of the mountains. As well as He devised the wears that ward off extreme temperatures from you, so also, outfits that fend off your assaults from you. That is how He accomplishes his boons upon you so that you may assent in submission.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ {82}

82) So, if you turn away, then the mere obligation upon you is to convey in clear terms.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ {83}

83) They recognize bounties of Allah yet they deny it, as most of them are incredulous.

وَيَوْمَ نُبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {84}

84) On that day we will raise up a witness from every community; thereafter, people who disbelieved will not be listened to nor will they be able to make amends.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ {85}

85) Since the time offending people would have caught sight of the tribulation; neither will it be reduced over them, nor any respite will be granted to them.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ
فَالْقُوا إِلَيْهِمُ الْقَوْلَ إِنكُمْ لَكَادِبُونَ {86}

86) As people who did bear co-allegiance will see their assumed deities, they will call: "O our God! These are our assumed deities whom we used to invoke instead of you." However they will lay back the claim to them: "You in fact are utter liars!"

وَالْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {87}

87) On that day they will surrender in submission to Allah so whatever they had been devising will vanish from them.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ
الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ {88}

88) People who disbelieved and held obstacles in the path of Allah; we will add up to them torment over the torment owing to the depravities they had been committing.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَتَزَلُّنَا عَلَيْكَ الْكِتَابُ تَبَيَّنًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ {89}

89) On that day we will raise up a witness upon them in every community from themselves. So also we will bring you witness upon these people, as we have revealed upon you the scripture, explicit in every aspect, a guide, and a mercy; as well a delightful message for those who assent to it.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {90}

90) Allah ordains you to uphold the justice and to bear nice manners as well as to grant to the relatives; whilst He warns you to refrain from obscenities and illicit conduct, so also from disobedience. He advises you so that you remember!

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ {91}

91) So also, that you must fulfill the pledge to Allah when you do so pledge and you should never breach the oath after having affirmed it while you had held Allah as surety upon you. Know it well! Allah knows well what you have been doing.

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِن بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {92}

92) That you should not be like the lady who breaks her yarn loose after having spun it firm. You hold your oaths as a means of intrusion between you so that one group surpasses the other group. Know well! Allah puts you to test by it, however He will indeed clarify you on the day of Quiyama the matters you used to differ in.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَلَسْأَلَنَ عَمَّا كُنْتُمْ تَعْمَلُونَ {93}

93) Had Allah so willed he could have united you as one community, but He does let stray whomsoever He wills and does guide well to whomsoever He wishes. Ultimately, you will surely be questioned about what had been your deeds?

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَن سَبِيلِ اللَّهِ وَلَكُمُ عَذَابٌ عَظِيمٌ {94}

94) So, do not hold your oaths as a means of intrusion between you lest you get the foothold trembled after it got firmly set and you experience the worst because of the obstacles you caused in the path of Allah. Then, for you will be the terrific punishment.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِندَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ {95}

95) So also you should not deal with covenant of Allah for a meager gain; be sure what is there with Allah is far better for you if you really knew!

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِّ مَا كَانُوا يَعْمَلُونَ {96}

96) Whatever is with you has to finish and whatever is with Allah will remain! Of course, we will repay their deserved reward to the people who endured patiently as had been the excellence of their deeds.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِّ مَا كَانُوا يَعْمَلُونَ {97}

97) Whosoever did virtuous deeds while being a believer, either male or female; eventually but for sure, we will make him live a blissful life, as well, we will recompense their deserved reward as had been the excellence of their deeds.

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ {98}

98) As and when you recite Quraan you should seek refuge with Allah from Satan, the highly banished!

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {99}

99) Indeed, it is not for him to hold any sort of authority over people who believe and keep faith in their God!

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَكَّلُونَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ {100}

100) His influence merely persists on those who hold him as patron so also on those who share loyalty with him.

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزَلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {101}

101) As and when we replace a verse for a verse; Allah precisely knowing what He reveals down, they allege: "You are the one who devises!" instead, majority of them do not know.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ {102}

102) You proclaim: "It has been conveyed down by the holy spirit from your God with absolute veracity in order to stabilize people who believe; so also to be a guide and a delightful message for those who assent to it.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ
الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ {103}

103) We had known well that they assert: "No doubt, a person teaches him!" Language of the person they allege at is foreign whereas this is well-defined Arabic language!

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ {104}

104) As for People who do not accede to believe considering the signs of Allah, Allah will never guide them; and for them will be the agonizing torment.

إِنَّمَا يَقْتَرِي الكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الكَاذِبُونَ {105}

105) No doubt, people who do not accede to believe considering the signs of Allah fabricate falsehood; and these are the people who are blatant liars!

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ {106}

106) Whoever renounces Allah after his assent to the belief, barring someone who was so forced though his heart remained fully content with the faith; but the one who willingly made his mind for the non-belief, ensuing, upon him will fall the wrath from Allah and for them will be the highest torment!

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {107}

107) This is so because they prefer worldly life over the hereafter and Allah never guides the disbelieving community.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ {108}

108) These are the people that Allah has marked upon their hearts, their ears, and their eyes, so these people remain uncaring.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ {109}

109) No doubt! They are those who in the hereafter will be in total ruins!

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {110}

110) Yet, He is your God, for the people who immigrated after they were persecuted to that and then strived hard and firmly endured; be sure, after all that your God is highly forgiving, the most merciful!

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ
نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يَظْلَمُونَ {111}

111) On that day every soul will come forth arguing about Himself. Then every soul will be recompensed for his deeds, while no injustice will be done to them.

وَضَرَبَ اللَّهُ مَثَلًا
قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا
مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ
الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ {112}

112) Allah quotes example of a town where prevailed the peace and contentment. Its supplies used to reach her in abundance from every place. But it turned incredulous to the awarded boons of Allah. Hence Allah caused it to experience the wear of starvation and fear; because of what they had been contriving.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ {113}

113) While in fact the holy messenger came to them from them as such but they denied him! Ensuing, the nemesis befell upon them as they happened to be offenders.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا
وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ {114}

114) Thus, consume from whatever Allah has endowed to you, the permitted and clean! And show the gratitude to the boons of Allah, if you in fact worshiped Him alone.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا
أَهْلَ لِيُغَيِّرَ اللَّهُ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ {115}

115. It is the self-died one, the blood, the swine flesh and what is offered in the name of someone other than Allah; that are strictly proscribed upon you. But if someone gets gravely desperate neither inclined to, nor turning out of limit; then Allah is forgiving, most merciful.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ {116}

116. Do not claim the fallacy which your tongues portray pertaining to some: 'this is permissible and this is proscribed!' so as to devise myths on Allah. Be sure! Those who devise myths on Allah are never to succeed.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ {117}

117. Too less the assets! But for them will be the gruesome punishment!

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ
مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {118}

118. We had only proscribed upon those people who turned Jews, what we described to you before; while we never victimized them, they had been, however, unkind to their own selves!

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ

بَعْدَ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {119}

119. Yet sure of your God, as for the people who do commit evils while being ignorant, then repent after having been like that and get right; ensuing, your God after that too, is highly forgiving, most merciful!

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ {120} شَاكِرًا لِنِعْمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {121}

120. Abraham was the leading elite; innately honest, devoutly loyal to Allah and he had never been among the pagans;

121) earnestly grateful for His awarded bounties; that He had fondly opted for him and had led him to the righteous path.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {122}

122. We had awarded him the excellence in this world; besides, he will also be amongst the decent beings in the hereafter.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {123}

123. Again we revealed to you that you ought to follow the doctrine of the innately honest, Abraham; and he had never been among the pagans.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {124}

124. In fact, the 'Saturday' got binding upon the people who differed in it; and of course, your God will decide between them, on the day of resurrection, pertaining to the matter in which they differed.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ
هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

125. Invite towards the path of your God with wise prudence and suitable advices, as well, discuss with them in such a manner that suits well; He is only your God who knows better as to who strayed from his path, so also, He knows well as to who were led rightly.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ
لَهُوَ خَيْرٌ لِلصَّابِرِينَ {126}

126. In case you intended to avenge, then you may avenge similar to what you have been affronted with; while, virtually, if you endure patiently, that will of course be far better for those who forbear.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ {127}

127. So stand firm patiently! Though, you can not hold patience except by virtue of Allah; moreover, do not regret pertaining to them nor should you be strained because of what they have been conniving.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ {128}

128. Of course, Allah is with people who show restraint and with those who are well-doers.

اعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

(18) سورة الكهف

SURA AL-KAHAF 110 VERSES [SURA: 18]

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا {1}

1) Admirations are for Allah who revealed down the scripture toward his devotee devising no tortuousness therein.

فَيَمَّا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا {2}

2) Putting forthright to portend of severe infliction from his side while to reassure the believers, people who endeavor virtuous deeds, imperative of them to have splendid reward!

مَا كَثَبْنَا فِيهِ أَبَدًا {3}

3) They will be dwelling therein for ever.

وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا {4}

4) So also to admonish those asserting Allah has adopted a son.

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا {5}

5) They neither have any comprehension thereof nor did their ancestors have; too high a claim coming out of their mouths! They assert nothing but a lie.

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ

عَلَى آثَارِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا {6}

6) You may perhaps devastate yourself agonizing in pursuit of them, shall they not accede to believe in this proclamation.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا {7}

7) Whatsoever we did set upon the earth is to glamorize it, so that we test who excels among them by virtue of deeds.

وإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا {8}

8) However, we will transform whatever exists upon it into deserted flat surface!

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا {9}

9) Do you consider associates of the cave and the inscription had been the amazing one among our manifestations?

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَّنَا مِنْ أَمْرِنَا رَشَدًا {10}

10) Those youthful men while taking refuge towards a cave prayed, "O the absolute sustainer of ours! Bestow upon us your exclusive benevolence and let for us our mission be accomplished well-directed."

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا {11}

11) Ensuing we patted upon their ears for a number of years.

ثُمَّ بَعَثْنَاهُمْ لِنُعَلِّمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِثُوا أَمَدًا {12}

12) Thereafter we revived them to let us recognize which of the two factions better reckons the duration for which they lingered on.

نَحْنُ نَقْصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى {13}

13) We are to describe you the events pertaining to them with absolute veracity. They were youthful men firmly believing in their supreme sustainer hence we further enhanced their guidance.

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ
لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذًا شَطَطًا {14}

14) As well, we bonded their hearts as they eventually rose up to affirm, “Our God is the sole sustainer of heavens and the earth, we will never call any one besides him the supreme ruler, if we did we would be asserting a sheer irrationality.”

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْ كَانُوا يَتَفَكَّرُونَ
بِسُلْطَانٍ بَيْنَ يَدَيْهِمْ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا {15}

{15} These people of our community deify others as supreme ruler apart from him. Why then they not present a tangible authentication upon it? So who shall be the most dishonest than the one who fabricates blatant lie on Allah?

وَإِذِ اعْتَرَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ
رَبُّكُمْ مِنْ رَحْمَتِهِ وَيَهْدِيْكُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {16}

16) So now, you having abandoned them along with whatever they worship must take refuge at the cave. Your God will cover you with his esteemed benevolence and He will let you accomplish your mission compassionately caring for you.”

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ
الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ
مِنْ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّ هَؤُلَاءِ يَهْتَدُونَ
يُضِلُّ قُلُوبَ الْغَايِبِينَ وَلِئِنْ شِئْنَا لَنَذْهَبَنَّ عَنْ آلِهَتِهِمْ
الَّتِي اتَّخَذُوا مِنْ دُونِ اللَّهِ وَأَنَّا كَائِدُونَ فَالِقَا لِكُلِّ أُمَّةٍ
مَا رِئَايَا أَفْئِدَتَا أَزْوَاجٍ ثُمَّ تَوَلَّيْنَا عَنْ آلِهَتِهِمْ
الَّتِي اتَّخَذُوا مِنْ دُونِ اللَّهِ وَأَنَّا صَارْنَا كَأُتْرَاقٍ يَسْعَى
الْبَصِيرُ {17}

17) You would have seen the sun eluding to right of their cave as it rises and steering to their left as it sets, whilst they happened to be in a broad space inside it. This as such was one of the signs of Allah. Whosoever Allah guides he is ultimately rightly guided and whomsoever he lets stray, till the end, you can never find any guardian for him directing properly.

وَتَحْسَبُهُمْ أَيْقَاظًا
وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ
بِأَسْطِ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
فِرَارًا وَكَلَمْتُمْ مِنْهُمْ رُعْبًا {18}

18) Nevertheless you would have considered them conscious though they had been dormant, however we rolled them to the right and the left sides while their dog sprawling its forelegs over the entrance. Had you ascended to them you must had turned back to flee from them so much you would have been overwhelmed by their horror!

وَكَذَلِكَ بَعَثْنَاهُمْ
لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا
أَحَدَكُمْ بِرُفْقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى
طَعَامًا فَلْيَأْتِكُمْ بِرُزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بَكُمْ أَحَدًا {19}

19) That was how we revived them so that they may query each other. One of them who were questioning asked, “How long we stayed?” One replied, “We must have stayed for a day or part of a day.” He Said, “Your God better knows about your stay, now assign someone of you with this currency of yours to the town, he should then look which food is good enough so that he brings some of it for you to eat. However, he must take care that no one discerns about you.”

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا أَبَدًا {20}

20) “If they prevailed upon you, definitely they will stone you to death or convert you to their creed, in that case you will never succeed till eternity.”

وَكَذَلِكَ أَغْتَرْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّهُمُ الْخَائِرُونَ وَأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ

د. سید یحییٰ اللہ رازی

السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا
ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمُ قَالَ الَّذِينَ غَلَبُوا عَلَى
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا {21}

21) That was how we exposed it to them so that they realize the promise of Allah is an absolute reality and that the destined moment is but without any uncertainty therein.

While arguing among themselves pertaining to their matter, some suggested: "Base a foundation upon them, their God only knows better about them." While, persons dominating their policy declared: "We will set up a mosque upon them."

سَيَقُولُونَ ثَلَاثَةٌ
رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا
بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا
وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا {22}

22) They will promptly claim that they were three, fourth of them being their dog, while some will say five, their dog being the sixth of them. Mere speculations! However some claim that they were seven, eighth of them being their dog! You say: "my God only precisely knows about their number, none but very few know about them." Hence do not contend pertaining to them except contending the obvious aspect, so also never seek opinion from anyone of them in their regard.

وَلَا تَقُولَنَّ لشيءٍ عِزِّيَ فَاعِلٌ ذَلِكَ غَدًا {23}

23) And you should never commit for anything saying: "I will definitely do like this tomorrow."

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ
إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا {24}

24) But say, "If Allah so willed!" and in case you forget, recall your God and say, "May be, my God leads me to near perfect insight than this."

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25}

25) Whereas they lingered in their cave for three hundred years, some add nine more.

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ
أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ
فِي حُكْمِهِ أَحَدًا {26}

26) You maintain: "Allah knows precisely how long they lingered in, belong to him the mysteries of heavens and the earth, most comprehensively looks into and thoroughly hears of it. None else than him exists a guardian to them nor does he associate any one in his command."

وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ
رَبِّكَ لَا مُبَدَّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {27}

27) Go on reciting whatever has been revealed to you from the scripture of your God, no one is to change his words and you will never find anyone providing asylum besides him.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ
أَمْرُهُ فُرْطًا {28}

28). So, bear yourself with people who remain imploring their God by the dusk and dawn solely intending His affection, never turn away your eyes from them seeking elegance of the worldly life. Neither you should

follow the one whose heart we let go apathetic towards our evocation as he goes on pursuing his own ambitions and his policy had been to commit excesses.

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ
شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَاراً أَحَاطَ بِهِمْ سُرَادِقُهَا
وَإِنْ يَسْتَعِثُّوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ
الشَّرَابُ وَسَاءَتْ مُرْتَفَقاً {29}

29) Thus proclaim: "this is an absolute reality from your God, hence whosoever so wishes may accede to believe and whoever wants may decline to believe." Be aware! We have readied a fire for the atrocious lot. They are getting encircled in its tenting blaze! There they will be slaked by liquid like the melted brass upon their beseeching the water which will scald their mouths. Terribly agonizing is the drink and the most miserable is their destination.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30} أُولَئِكَ
لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ
مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ
فِيهَا عَلَى الْأَرَائِكِ نَعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقاً {31}

30) Obviously, people who believed and endeavored Virtuous deeds; imperatively we never let someone's reward go in vain who excels in the performance.

31) These are the people for whom are eternal paradises, underneath which are streaming the rivulets; therein they will be adorned with bracelets of precious glittering metal and will be attired in emerald costumes of rich velvet and brocades, reclining therein on elevated thrones; nicest is the reward and excellent is their destination!

وَاضْرِبْ لَهُم مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا {32}

32) Next quote them the example of two men, for one of the two we did nurture a couple of farms having grapes vines fringed by date palms, both widely spaced by fertile cultivating land.

كُلَّتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ
تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا {33}

33) Both the farms yielded its edible produce in abundance, never cropping up any hassles in it, more over we caused a rivulet to gush out amid a cleft of the two.

وَكَانَ لَهُ ثَمَرٌ فَقَالَ
لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا {34}

34) Thereby for him had been the entire yield. He thus claimed to his acquaintance while being in altercation with him, "I far exceed you in wealth and manpower."

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ
أَبَدًا {35}

35) Then entered his farm. While still being unkind to his own-self, he uttered, "I do not think this shall ever perish as such;

Camat
د. سید یوسف الدیناوی

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي
لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا {36}

36) Nor do I envisage the destined moment ever to take place; even if I were to turn up to my God, imperatively I shall get better relocation than this.”

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا {37}

37) His acquaintance with whom he was in altercations said: “do you disown Him who created you from the loam, subsequently from a droplet, ultimately shaped you to be a man?”

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا {38}

38) “But for me Allah is the only God and I never associate anyone with my God.”

وَلَوْنَا إِذْ
دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَأَقْوَىٰ إِلَانَا بِاللَّهِ إِنْ تُرِنَ أَنَا
أَقْلَ مِنْكَ مَالًا وَلَوْلَا {39}

39) “Moreover why did you not say, as you entered your farm, ‘It is as Allah willed! There is no power but that rests with Allah!’ if you perceive me less than you in wealth and sons,

فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ
جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا
زَلَقًا {40}

40) Then perhaps, my God may accord me better than the farm of yours, whereas may hurl a reckoning hit from the sky onto it thereby turning it to a boggy field.

أَوْ يُصْبِحَ مَآوُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا {41}

41) Or He may cause its water source to vanish, so that you never are able to retrieve it.”

وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ
عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا {42}

42) Then he was curbed around by his yield, ultimately to end up remorsefully rubbing hands at whatever he invested in it, as it happened to lay crumbled onto its own arbors. Then he exclaimed, “Alas! My misfortune! I should have never associated any one with my God.”

وَلَمْ تَكُنْ لَهُ
فِتْنَةً يَنْصُرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا {43}

43) However, no troop turned up to rescue him in lieu of Allah nor could he himself become its savior.

هَٰذَاكَ الْوَلَايَةُ
لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا {44}

44) There prevails real patronage of Allah the absolute reality! That stands excellent in the reward and the best in the outcome.

وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ

د. سید یونس القادری
Cquat

الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا {45}

45) And cite them example of worldly life as the rains that we cause to fall from the sky, thereby lushly bloom vegetations of the earth, eventually becoming withered hay that gets scattered by the winds. However Allah remains reigning over in all the matters.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا {46}

46) Wealth and sons are glamour of worldly life; though, noble virtues are to persist, better in getting reward and more appropriate to rest hopes at, in the preference of your God.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى
الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا {47}

47) That day we will cause mountains to drift around and you will see the earth wholly bared. And we will huddle them together such that none of them will be spared.

وَعَرَضُوا
عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ
أَلَّن نَجْعَلَ لَكُم مَّوْعِدًا {48}

48) And that they will appear lined up before your God: “you indeed came to us the same way as we did create you the first time; however you bore the delusion that we did not set the tryst for you!”

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
مُسْتَفْقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا هَذَا الْكِتَابِ
لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا
حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا {49}

49) Thereafter, the records will be placed. You thereby will observe the culprits shivering in scare for what would have been therein, cursing their own selves: “Alas! Our misfortune! How this record is, that does not spare a minor or a major fact but enumerates it!” They will find whatever they carried out fully evinced. Nevertheless, Allah never does injustice with any one.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بَنَسْ لِلظَّالِمِينَ بَدَلًا {50}

50) The time when we ordered angels to prostrate for Adam, they promptly prostrated except Iblees; He was from Jinn descent. Thus he defied ordain of his God. Even then do you hold him and his progeny as guardians instead of me although they happen to be your enemy? Most sorrowing is the substitution for the dishonest lot!

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ
وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا {51}

51) I did not keep them witness to the creation of heavens and the earth nor to their own creation; neither I was ever to opt deluders as an aide.

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ

د. سید ابوالفتح محمد تقی
Cquat

فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا {52}

52) Furthermore, that day they will be told, "Call upon those that you assumed to be my associates!" so they will yell for them only not to get any reply from them as we had ascertained a persistent impediment between them.

وَرَأَى الْمُجْرِمُونَ
النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا {53}

53) As the culprits shall glimpse the blaze, they will apprehend it inevitable for them to get plunged into it; however, they will never find any mean to get spared of it.

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ
الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا {54}

54) Indeed, we mentioned in this Quraan all sorts of precedents for the people; however, human beings have been querulous in most of the issues.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا
إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
الْأُولَى أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا {55}

55) After having the advice been proffered to them, nothing prevented people from acceding to believe in and apologize their God except and unless traditional occurrence of predecessors met to them or they got confronted with the befalling nemesis.

وَمَا تُرْسِلُ الْمُرْسَلِينَ
إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ وَيَجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ
لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا {56}

56) Nevertheless, we sent envoys essentially as conveyers of reassurance and admonition, however, people who disbelieve remain contending at wrong to subdue the absolute truth with it; holding to ridicule manifestations of mine and whatever they were admonished with.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ
إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
وَأِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا {57}

57) Thus, who shall be the most unjust than the one who upon being evoked with the expressions of his God gets averse to it ignoring what his hands have already forwarded. We did impose curtailment at their hearts and deafness in their ears that they do not comprehend it. Even if you call them to guidance they will never come to the right direction till eternity.

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَ لَهُمْ
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا {58}

58) Your God is oft forgiving, bearer of boundless mercy! Had he grabbed them because of what they have attained, must have expedited retribution for them, but for them is the destined tryst, they will never find any refuge out of it.

وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا {59}

59) These happened to be the towns, which we annihilated as and when they transgressed, as we had ascertained a tryst for their perdition.

وَإِذْ قَالَ مُوسَى لِقَتَاهُ لَا أَبْرَحُ حَتَّى
أُبْلَغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا {60}

د. سید ابوالفتح محمد تقی
Cognat

60) The time when Moses declared to his young follower: I shall not give up till I reach the confluence of two rivers, otherwise shall have to navigate for a prolonged period.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا {61}

61) Incidentally, as they approached confluence of the two, they forgot their fish; it took its route tunneling swiftly into the river.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا {62}

62) Later, when they crossed over, Moses asked his young follower, "let us have our lunch. We got fatigued at this juncture of our travel."

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
الْحُوتَ وَمَا أَنَسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ
فِي الْبَحْرِ عَجَبًا {63}

63) He said, "Did you see when we took shelter at the hill, I really forgot the fish. More over, none else than Satan caused me forget mentioning it to you; that it took its course astonishingly in the river."

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّ عَلَى آثَارِهِمَا قَصَصًا {64}

64) Moses said, "This is what we wished-for!" Hence they returned tracing their own feet marks.

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ
عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا {65}

65) Ensuing, they found one of our persons there to whom we had bestowed especial of our boons and had enlightened him with knowledge exclusively from us.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ
عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُسُدًا {66}

66) Moses asked him, "Should I follow you so that you impart me with some aspect of the vision you have been enlightened with?"

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا {67}

67) He replied, "in fact you will never be able to bear with me patiently.

وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا {68}

68) And how can you bear with something which is not encompassed by your comprehension."

قَالَ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا {69}

69) (Moses) assured him, "If Allah willed, you will soon find me quite patient and never defying your command."

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا {70}

70) He said: in case you follow me you should never question me in any matter until I make a mention of it to you.

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا
لِيُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا {71}

71) Both of them then departed until the while they embarked on a ship, he perforated it. (Moses) asked: have you perforated it so as to sink its occupants? You carried out something really obnoxious.

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {72}

72) He said, "Did I not say that you would never be able to bear patience with me?"

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا
تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا {73}

73) He requested: "Do not hold me guilty because I forgot and not let me down in my mission by hardship."

د. سید ابوالفتح محمد قاضی

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ
قَالَ أَقْتَلْتَ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا {74}

74) both proceeded further until the while they met with a boy. Suddenly he killed him. (Moses) asked: do you kill an innocent individual not even in lieu of an individual? You carried out something too abhorrent.

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {75}

75) He said: "Did I not say for you certainly that you would never be able to bear patience with me?"

قَالَ إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا {76}

76) Moses promised: "If I question you in any matter hereafter do not let me accompany you. You have now been lent excuse from my side.

فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلُهَا فَأَبَوْا
أَنْ يُضَيِّقُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ
قَالَ لَوْ شِئْتُ لَاتَّخَذْتُ عَلَيْهِ اجْرًا {77}

77) Both of them proceeded until the while they arrived at a village populace. They expected meals from its inhabitants; however they declined to host the two. Then he noticed a wall therein bent onto collapse. He stabilized it promptly. Moses said: "had you so wished you could have obtained remuneration for it."

قَالَ هَذَا فِرَاقُ بَيْنِي
وَبَيْنِكَ سَأَتُبَنَّكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا {78}

78) He declared: here is the parting moment between you and me. Now I will disclose you the factual version of the events upon which you were unable to bear the patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا
وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا {79}

79) Pertaining the ship, as it belonged to poor people ferrying across the river, so I intended to blight it, while above there to them had been the king confiscating all the ships forcibly.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا {80}

80) As for the boy, since his parents were believers, so we feared he might intimidate both of them by his insolence and betrayal;

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَاءً وَأَقْرَبَ رَحْمًا {81}

81) Hence we intended their God to substitute for them the one better than him in piety and more intimate in sympathy.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا
أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ وَمَا فَعَلْتُهُ
عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا {82}

82) As regards the wall, as such it belonged to two orphan boys of the town and beneath it was a treasure meant for them. Since their father had been a virtuous man, your God wished they should attain maturity then excavate their treasure; a boon from your God! However I did not carry it out of my own will. Such has been the factual version of the events upon which you were unable to bear the patience.

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا {83}

83) Moreover they ask you about 'Zuel-qarnain'. Tell them, "Soon I shall describe some of his memoirs to you."

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا {84}

84) We had established him in the world and had endowed him with a resource in all the areas.

فَأَتْبَعَ سَبَبًا {85}

85) Accordingly he pursued a resource.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا ذَا الْقُرْنَيْنِ إِنَّمَا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا {86}

86) Until the while he reached far towards the sunset, discovered it setting in the steaming stream and found a tribe nearby there.

We asked, “O Zuel-Qarnain! Whether you ought to punish or opt for courtesy concerning them?

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ
فِيُعَذِّبُهُ عَذَابًا نُكْرًا {87}

87) He said, “As regards the one who transgresses we will punish him right away, after that he shall return to his God, ultimately He will punish him with horrible punishment.”

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ
الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا {88}

88) While pertaining the one who accedes to believe and behaves honestly, for him will be the superb reward and soon we shall declare privileges for him in our policy.

ثُمَّ أَتْبَعَ سَبَبًا {89}

89) He pursued a resource again.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِّنْ
دُونِهَا سِتْرًا {90}

90) Until the while he reached far towards the sunrise, discovered it rising over a tribe where we had put no cover-up to them apart from it.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا {91}

91) It was like this! However, we possessed information about whatever was with him.

ثُمَّ أَتْبَعَ سَبَبًا {92}

92) He pursued a resource again.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا
لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا {93}

93) Until the while he reached amid two mountains; found at the other side of the two a tribe not conversant in understanding the language.

قَالُوا يَا ذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ
مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا {94}

94) They said, “O Zuel-Qarnain! Gog and Magog are notorious miscreants of the region; should we then tax a levy in your favor so that you may embank a barrier between us and them.”

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا {95}

95) He said, “What my God has positioned me in this regard is far outstanding, so just assist me with workforce to raise an embankment between you and them.”

Cgnat
د. سید ابی بنہ اللہ خان

أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ
قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أَفْرَعْ عَلَيْهِ قِطْرًا {96}

96) get me iron sheets.” Until the while he equalized the two ridges, called on, “blow up!” until the while got it ablaze, told, “Get me the molten alloy to pour over it.

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا {97}

97) Ensuing, they will neither be able to ascend over it nor will be able to pierce through it.”

قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا {98}

98) He declared: this is a boon from my God. Ultimately, when that promised by my God will occur He will render it to wreckage, as that promised by my God had been an inevitable reality.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا {99}

99) That day we will set free some of them to run over the others. Further, ‘soor’ will be blown so that we will gather them together.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا {100}

100) Moreover, that day we will expose the hell apparent for nonbelievers.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ
سَمْعًا {101}

101. The people eyes of whom remained veiled at my evocation so also they remained incapable to listen.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِن دُونِي
أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِّلْكَافِرِينَ نَزْلًا {102}

102. Whether then people who denied considered that they may hold my creatures as guardians instead of me? We specifically readied the Hell in reception of disbelievers.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا {103}

103) You ask them: “should we disclose to you who would be at utter loss in their endeavors?”

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ
يُحْسِنُونَ صُنْعًا {104}

104) Those people whose efforts strayed across the worldly life whilst they presumed they really excelled in attainment.

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا {105}

105) These are people who disbelieved proclamations of their God and meeting with Him, ensuing their deeds went in vain. Therefore we will not uphold it for them to any weight on the day of resurrection.

ذَٰلِكَ جَزَاؤُهُمْ
جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوءًا {106}

106) Such will be their retribution, the hell, because they disbelieved and held my proclamations and my envoys to ridicule.

إِنَّ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزْلًا {107}

107) Imperatively, people who believed and endeavored virtuously, in reception of them has been gardens of ecstasies.

خَالِدِينَ

د. سید ابوبکر محمد قاضی
Cquat

فِيهَا لَا يَبْتَغُونَ عَنْهَا حَوْلًا {108}

108) They shall be dwelling therein forever, never wishing for a shift from there.

قُلْ لَوْ كَانَ الْبَحْرُ مِزَادًا لِّكَلِمَاتِ رَبِّي
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا {109}

109) You affirm: Had there been an ocean of ink for the words of my God, essentially whole the ocean would have dried up before the words of my God could conclude, even if we had provided additionally the same.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا {110}

110) You proclaim: Though I am in essence a human being similar to you, it has been prophesied upon me that in all reality your supreme ruler is the sole emperor, the only one! Therefore whosoever had been aspirant of meeting his God should carry on virtuous deeds whilst never associating any one in the worship of his God.

اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سورة يوسف (12) Surah Yusuf
(111 AAYAAT)

الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {1}

01) Alif, Lam, Raa. These are expressions of the explicit scripture.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {2}

02) We indeed revealed it down, the Quraan, in Arabic so that you may understand.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ {3}

03) We are to narrate you best of the accounts by means of this Quraan which we have been revealing to you, whereas you were among those who remained unaware prior to it.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ
أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ {4}

04) When Yusuf told his father: "O my dear father I consistently envision eleven stars, the sun and the moon; I see them prostrating before me."

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا
إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ {5}

05) (Jacob) said: "O my lovely son! Do not relate your vision to your brothers lest they contrive a conspiracy against you. Certainly, Satan is the well-defined adversary of human kind."

وَكَذَلِكَ يَجْتَبِيكَ
رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ
وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {6}

06) "That is how, your God will choose you and He will enlighten you with the factual version of happenings, thereby He will accomplish His benefaction upon you and upon the descendants of Jacob, same as He did accomplish the same upon your forefathers Abraham and Isaac. Your God is the wisest, the most omniscient!

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ
آيَاتٍ لِّلنَّاسِ لَئِيْلِينَ {7}

07) Essentially, for those who enquire, there had been indications of significance in Yusuf and his brothers.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا
أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ {8}

د. سید یحییٰ علی شاہ
Camat

08) The time when they talked, “Yusuf and his brother are exceptionally dearer to our father as compared to us, although we are a grown-up lot. Our father is really in obvious misconception.”

اقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ
بَعْدِهِ قَوْمًا صَالِحِينَ {9}

09) “Kill Yusuf or knockout him to ground, it will render affection of your father exclusive for you; thereafter you must become people of good morals.”

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ
وَأَلْقُوهُ فِي غِيَابَةِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ {10}

10) One among those conversing told: “you must not kill Yusuf. And in case you ought to do so, you may lay him in a hide out of desolate well so that some of the caravan picks him up.”

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ
لَنَاصِحُونَ {11}

11) They said: “O our father! How come you never trust in us about Yusuf, while we are his well-wishers?”

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ
لَحَافِظُونَ {12}

12) Send him with us tomorrow, he shall play and enjoy while we will be earnestly protecting him.”

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ
أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {13}

13) (Yaqub) told, “I really get dismayed that you go away with him, even as I apprehend he may be devoured by a wolf and you remain inattentive towards him.

قَالُوا لَنْ نَأْكُلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ {14}

14) They said: “how come a wolf devours him despite ours being a strong group, in that case we would be utterly worthless.”

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا
إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ {15}

15) Subsequently, when they proceeded with him and settled unanimously on to lay him in the hideout of a desolate well. Meanwhile we revealed to him: “you will surely remind them about this very conduct of theirs while they will be unsuspecting it.”

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ {16}

16) Later in the evening they came sobbing to their father.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نُسَبِّحُ
وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ
بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ {17}

17) They told: “O our father, we went away racing each other and left Yusuf near our belongings, and then a wolf devoured him. However, you will never believe us even though we could be telling the truth.”

وَجَاءُوا عَلَى قَمِيصِهِ
بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ
وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ {18}

د. سید یحیٰی الہی

18) Moreover they came with fake bloodstains on his clothing. (Yaqub) said: “Instead, you inveigled yourselves into that maneuver. Now courteous patience is the decent way. For, Allah is there to help out as regard to what you portray.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا
وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غَلَامٌ وَأَسْرُوهُ بَضَاعَةٌ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ {19}

19) Afterward a caravan reached there. They sent those of them to land in advance. As they lowered their pail they exclaimed: “Oh good news! This is a boy! Later they hid him in luggage, whereas Allah had known what they were doing.”

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ
دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ {20}

20) Then they sold him in a meager cost, a small number of dirhams, and they in fact were not eager pertaining to it.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَامْرَأَتِهِ أَكْرَمِي مَثْوَاهُ عَسَى
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَا لِيُوسُفَ فِي
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى
أَمْرِهِ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {21}

21) Then, the person who bought him in Egypt told his wife, “Ensure his stay with dignity. Perhaps, he may benefit us or may be we adopt him as a son.” And that is how we ascertained an abode for Yusuf in the country; moreover that we ought to have him enlightened with factual version of happenings. Whereas, Allah does hold sway over his rule majority of people do not know.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ {22}

22) Upon having attained his majority we bestowed him with authority and knowledge; that is how we reward the virtuous persons.

وَرَاودَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ
وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ {23}

23) Later, The lady that in her home he was, seduced him to win him over. Then locked the doors and called: “I am ready for you!” He replied: “Allah to save me! It is my God who made my abode superb; He never let succeed the dishonest ones.”

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا
لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ
وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ {24}

24) Whereas she already had made up her mind for him, he too would have intended for her had he not seen the testimony of his God. It was so because we ought to spare him of the evil and the obscenities. He indeed was one of our exclusively dedicated being.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ {25}

25) While both rushed to the door chasing each other, she tore his dress from behind; eventually, both encountered her boss next to the door. She claimed: “what should be the reprisal for him who intended the evil with your spouse except that he be imprisoned or severely punished?”

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ
أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ {26}

د. سید یوسف الدین
Cemat

26) He said: “She by her own seduced me to seek myself.” One of the observers from her family then declared: “If his dress was torn in the front side then she is held true while he will deem to be a liar.”

وَأِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ
مِنَ الصَّادِقِينَ {27}

27) “However if his dress was torn from behind she thereby will be held a liar and he should be one to tell the truth.”

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ
مِنْ كَاذِبِينَ إِنَّ كَيْدَكُمْ عَظِيمٌ {28}

28) Subsequently when his dress was seen torn from behind he said: “Plainly, these have been you women's ploys; the feminine ploys really stand highly dynamic.”

يُوسُفُ أَعْرِضْ عَنْ
هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكَ كُنتِ مِنَ الْخَاطِئِينَ {29}

29) “Yusuf! Neglect this as such and o the girl! Beg excuse for your mischief; in fact you have been the one to err.”

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا
عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ {30}

30) Women in the town started chatting: “The crown lady has been tempting to win over the will of her youthful aide. Fervent love for him has intensely possessed her, we clearly perceive her to be in obvious derangement.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ
كُلَّ وَاحِدَةٍ مِّنْهُنَّ سَكِينًا وَقَالَتْ أُخْرِجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ
 وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ {31}

31) Eventually, when she heard of their vilification, she summoned them. Then, she arranged cushioned seats for them and handed over a knife to every one of them. Next she called him to appear before them. Ultimately, when they got a glimpse of him, they acclaimed him amazingly and nicked their own hands exclaiming: Allah to save! This is not a human being! This is none but a gracious angel!

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاودْنَاهُ عَنْ نَفْسِهِ فاستَعَصَمَ وَلَمَّا لَمْ يَفْعَلْ مَا أَمَرَهُ لِيُصْغَبَنَّ وَلِيَكُونَ مِّنَ
الصَّاغِرِينَ {32}

32) She declared, “So, like this is the person pertaining whom you have been blaming me! And yes! I willfully seduced to seek him. Incidentally he escaped but if he still declines to act as I order to him surely he will be jailed and will become of the low-grades.”

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي
إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ {33}

33) He prayed, “My God! The prison is preferable to me than towards what they are calling me; and unless you spare me of their ploys, I may get enmeshed in them only to end up as one of the unenlightened persons.”

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {34}

34) Accordingly, his God agreed to him, thus warded off their ploys from him. Indeed He happens to be the omniscient, all listening.”

ثُمَّ بَدَأَ لَهُمْ مِّنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَ جُنَّةً
حَتَّىٰ حِينَ {35}

35) Yet again, after having seen the indications, the imperative of confining him for a while became evident to them.

وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانِ قَالَ أَحَدُهُمَا
إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمِلُ فَوْقَ
رَأْسِي خُبْزًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبُنَّا بِنَاوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {36}

36) Later, two youngsters entered with him in the prison. One of them said, “I get the vision that I do squeeze out the wine.” while the other said, “I get the vision that I bear bread on my head and birds eat out of it. Disclose to us the factual elucidation of these; indeed we have been observing you to be one of highly obliging personalities.”

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأُكُمَا
بِنَاوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا دَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ
مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {37}

37) Yusuf said: “the meals provided to both of you shall not be served to you but I shall describe the factual version of it to both of you before it is being served to you. This shall be in accordance with the knowledge enlightened to me by my God. I did unequivocally relinquish doctrine of the community that does not believe in Allah and remain denying the hereafter.”

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ
لَنَا أَنْ تُشْرَكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى
النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {38}

38) “Whereas, I abide by the religion of my ancestors Abraham, Isaac, and Jacob; it has never been for us to ascribe associates to Allah in any aspect. It is so by the grace of Allah upon us and the people at large, however many of them never appreciate.

يَا صَاحِبِي السَّجْنَ أَرَبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ {39}

39) “O my fellow prisoners, whether differing rulers are better or the only one, Allah, the highest in domination!

مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ
أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ {40}

40) “You worship besides Him none but the hearsay names by you and your ancestors; Allah has never revealed any authentication thereof. Indeed, it is for none other than Allah to reign over! He has ordered to worship none except Him. This as such is the religion that organizes in order but majority of the people never realize.

يَا صَاحِبِي السَّجْنَ أَمَّا أَحَدُكُمَا
فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصْلَبُ فَتَأْكُلُ الطَّيْرُ
مِنْ رَأْسِهِ فَضِي الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ {41}

41) “O my fellow prisoners, as for one of you two he will eventually serve wine to his chief and the other ultimately will be hanged and birds will eat out of his head. The matter pertaining to which both of you consulted has now been resolved.”

د. سید یونس القاری

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ
الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ {42}

42) Then, he told to one of the two whom he considered going to be released, “make a mention of me to your chief.”
Subsequently, Satan caused him to forget mentioning it to his chief. Thereby he lingered in the jail few more years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ
سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ
يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ {43}

43) Thereafter, the king pronounced: “I envision seven hefty cows that are being devoured by seven lean ones, so also, seven green cereal-ears and the other seven withered ones. O you the masterminds, opine me regarding my visions, if you could really demystify the visions.”

قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ {44}

44) They said: “jumbling dreams! However we are not those to resolve the dreams.”

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ
فَارْسِلُونِ {45}

45) The person of the two who was released and got reminded after a period told: “I may communicate to you the reality of it hence just send me.”

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ
وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعَ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ {46}

46) “Yusuf, O the epitome of honesty! Opine us pertaining to the seven hefty cows that are being devoured by seven lean ones and seven green cereal-ears so also seven withered ones ; in order that I may return to the people; perhaps they may realize.”

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا
قَلِيلًا مِّمَّا تَأْكُلُونَ {47}

47) He told, “You will cultivate in abundance for seven years. So whatever you reap, you should leave it in its ears, excepting the minimum that you consume out of it.”

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تَحْصِتُونَ {48}

48) “Subsequently, seven ones of famine shall ensue after this, wherein you will consume whatever you had saved in advanced out of it, except the minimum that you shall conserve.”

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ
عَامٌ فِيهِ يَغَاثُ النَّاسُ وَفِيهِ يَعْصِرُونَ {49}

49) Again there shall follow one year after this in which people will get abundant water so that they will squeeze juices in it.

وَقَالَ الْمَلِكُ انْتُونِي
بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ مَا بَالُ

د. سید یونس القاری

النَّسْوَةَ اللَّاتِي قَطَعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ {50}

50) The king thereafter ordered: “bring him to me!” Later, as the emissary approached him, he urged, “Go back to your monarch and ask him about the case of those women who nicked their hands. Of course my God knew well of their ploys.”

قَالَ مَا خَطْبُكَ إِذْ رَاودْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ
مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَةُ الْعَزِيزِ الْآنَ حَصْحَصَ
الْحَقُّ أَنَا رَاودْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {51}

51) He asked, “What did you encounter when you seduced Yusuf to seek his will?” They said, “Allah to save, we never noticed any immorality in him.”
The royal lady admitted: “now that the reality has been exposed, yes I did seduce him to seek his will and that he has been the one consistently telling the truth.”

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ {52}

52) “This as such was to let him realize that in fact I never commit treachery behind the back, never the less, Allah never let ploy of deceivers find the way.”

وَمَا أَبْرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ
رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ {53}

53) “However, I do not absolve my own temperament, one’s temperament consistently provoke upon the indecency sparing those whom my God bestowed upon his mercy, indeed He is the oft forgiving, the most merciful.”

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ
لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ {54}

54) Thereafter the king ordered: “Get him to me. I shall selectively assign him for me personally.”
Subsequent to having discussed with him; he declared: “today, you stand permanently positioned, trusted confidant with us.”

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ {55}

55) Yusuf proposed: “designate me over the resources of the country, and rest assured I am thoroughly erudite custodian.”

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ
بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {56}

56) And that is how we ascertained a position for Yusuf in the country that he could dwell in as much he wanted out of it; we grant the destined share by our kindness to whomsoever we wish so also we never let go in vain the deserved reward of the virtuous persons.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {57}

57) Though the reward in the hereafter is par-excellence for the people who believed and remained God-fearing.

وَجَاءَ إِخْوَةُ
يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ {58}

58) Later on, brethren of yusuf arrived. As they entered before him, he promptly recognized them while they failed to identify him.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِّنْ أَيْكُمُ الْأَخْيَرُونَ
أَنِّي أَوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ {59}

59) Thence, upon having readied them with their material, he told; “come to me with the brother to you through your father. Do you not observe I liberally fulfill the measure and that I am one of the best hosts?

فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا

د. سید یحییٰ اللہ شاہ

كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ {60}

60) In case you failed to come up with him to me, there shall not be any ration for you from me, nor should you approach me."

قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ {61}

61) They replied; "Soon we will persuade his father regarding him and that we have to do it."

وَقَالَ لِفَتِيَائِهِ اجْعَلُوا بَضَاعَتَهُمْ فِي رِحَالِهِمْ
لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ {62}

62) Then he told his attendants to put their traded material back into their baggage so that they may come to know it upon returning to their families, perhaps they may thus come back.

فَلَمَّا رَجِعُوا إِلَى آبَائِهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ
فَارْسِلْ مَعَنَا أَخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ {63}

63) Subsequently, when they returned to their father they said: "O our father! The ration has been withheld from us. Hence, send our brother with us so that we can get our allotment; imperatively we will protect him the utmost."

قَالَ هَلْ آمَنْتُمْ عَلَيْهِ إِلَّا كَمَا آمَنْتُمْ عَلَى أَخِيهِ مِنْ
قَبْلُ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ {64}

64) He retorted: "should I trust you about him same as I did trust you pertaining to his brother earlier? Any way Allah is the ultimate protector, as well as, He is the most merciful of all merciful ones.

وَلَمَّا فَتَحُوا
مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا
مَا نُبْعِي هَذِهِ بِضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ
أَخَانًا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ {65}

65) Later on, when they opened their baggage they found their traded material duly returned to them. They exclaimed: "o our father! What else we desire? This is our traded material duly returned to us! We shall now procure commodities for our family and shall protect our brother and we shall get the ration much increased. Such allocation shall be easy.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُوا مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا
أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقُهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ {66}

66) (Yaqub) told: "I will not send him with you unless you come to me with a pledge swearing by Allah that you will obligatorily bring him back to me except in case you get surrounded." Accordingly when they got to him with their pledge he stated: "Allah is to be entrusted upon whatever we affirm."

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ
مُتَفَرِّقَةٍ وَمَا أَغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا
لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {67}

67) He then advised: "O my sons! Do not enter through a single gateway, instead, get entry through different ways in, however; I can not spare you of any event that is to occur onto you from Allah. It is for none other than Allah to reign over! I do exclusively trust upon him and those who entrust upon him should thus bear absolute faith in Him."

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ

مَنْ اللَّهَ مِنْ شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَغُفُّوبَ قَضَاهَا وَإِنَّهُ
لَدُوْ عِلْمٍ لَّمَّا عَلِمْنَاهُ وَلَكِنْ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {68}

68) Nevertheless, even when they entered through as advised by their father, nothing sufficed them against any occurrence from Allah apart from that the obligation in the mind of Yaqub was complied with.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَى إِلَيْهِ أَخَاهُ قَالَ
إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ {69}

69) Thereafter when they entered unto yusuf, he accommodated his real brother near him telling, "I am your real brother hence you should not get dismayed over what they had been committing so far."

فَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ
أَدْنَى مُؤَدِّنَ أَيُّهَا الْعَبِيرُ إِنَّكُمْ لَسَارِقُونَ {70}

70) Thence, upon having readied them with their materials, he got planted the jar into the luggage of his brother. After a while an announcer pronounced: "O you the companions of caravan! You must be the thieves!"

قَالُوا وَقَبِلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ {71}

71) They asked confronting them, "What is it that you lost?"

قَالُوا نَفَقْدُ صُوعَ الْمَلِكِ
وَلَمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ {72}

72) He said: "We lost measuring jar of the king and whosoever brings it shall get a camel-load while I stand surety for that."

قَالُوا تَاللَّهِ
لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {73}

73) They said: "By Allah! You knew well we never came in the country to commit crimes nor we ever had been the thieves."

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ {74}

74) He asked: "What must be the reprisal for him had you been false?"

قَالُوا جَزَاؤُهُ
مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ {75}

75) They declared: "The penalty for him who is found with it in his luggage shall be to hold himself as the recompense. That is how we penalize such offenders."

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرِجَهَا مِنْ
وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ
فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ {76}

76) He thus commenced with their bags prior to the bag of his brother, and then recovered it from the bag of his brother. This as such we planned in favor of Yusuf otherwise he could not have retained his brother as per the rules of the king except in case Allah so willed. Whomsoever we wish we do raise him in ranks; nevertheless the most omniscient does exist over all the knowledgeable beings!

قَالُوا إِنْ يَسْرِقْ
فَقَدْ سَرَقَ أَخٌ لَّهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ

د. سید ابوبکر الہ نقوی

وَلَمْ يُبَيِّدْهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ {77}

77) They asserted, "If he has stolen so did his brother in the past." Yusuf confided it to himself enduring and not disclosing it to them he maintained: "you remain at the malicious attitude. However, Allah knew well whatever you have been portraying."

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا
فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {78}

78) They appealed: "your honor! Serious concern regarding him is the elderly venerable father. Therefore you may detain one of us in lieu of him. Appreciably we observe you to be ever-obliging."

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عَنْدَهُ إِنَّا
إِذَا لَظَالِمُونَ {79}

79) He replied: "Allah to save me from captivating someone else than with whom we found our object, if we do, we would be utterly unjust."

فَلَمَّا اسْتِئْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ
مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ
الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ {80}

80) Ensuing, upon having lost hopes from him they moved away to seclusion. The elder one among them spoke: "Are you not aware that your father has taken a pledge from you duly sworn by Allah? More so how in the past you committed excesses pertaining to Yusuf? Hence I will not leave this land until my father summons me or Allah decrees in my case as he happens to be the most excellent of all the rulers."

ارْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ
وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ {81}

81) "Get back to your father and tell him: "O our father, your son has committed a theft, while we witnessed none but which we could discern, we certainly could not have been the guards in absentia."

وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا
وَإِنَّا لَصَادِقُونَ {82}

82) More so, you can enquire at the town that we had been in so also with the caravan that we embarked in, that we are really telling absolute truth!"

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا
فَصَبِّرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {83}

83) (Yaqub) said: "Instead, you inveigled yourselves into that maneuver. Now courteous patience is the decent way. Perhaps Allah may rejoin me with all of them together. Indeed He happens to be the most omniscient, the wisest."

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى
يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ {84}

84) He then turned away from them and sighed, "What a pity over Yusuf!" His eyes having blanched with sustained grief, he was in deep anguish.

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا
أَوْ تَكُونَ مِنَ الْهَالِكِينَ {85}

د. سید لیث الدین خان

85) They said: “By Allah you will not cease remembering Yusuf until you get wasted or end up killing your own.”

قَالَ إِنَّمَا أَشْكُو بَثِّي
وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {86}

86) He said. “I express my grievance and the sorrow before Allah only and have greater insight bestowed to me by Allah that you do not know.”

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا
مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ {87}

87) “O my sons! Proceed in search of Yusuf and his brother. Do not get despaired of Allah’s kindness, for none except the community of unbelievers remains despaired of the extreme kindness of Allah.

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ
وَجِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا
إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ {88}

88) Thereafter when they entered unto him they pleaded: “Your honor! We and our family have suffered the calamity. We however have brought with us amalgams of goods, hence; please fulfill our allocation as well donate aid to us. Indeed Allah rewards benefactors in charity.

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ
بِیُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {89}

89) He asked, “Whether you realized what conduct you had with Yusuf and his brother when you were just ignorant?”

قَالُوا إِنَّكَ لَأَنْتَ یُوسُفُ قَالَ أَنَا یُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ
عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {90}

90) They exclaimed: “what in fact? Surely you are Yusuf!” He said: “I am Yusuf and this is my brother, Allah greatly obliged us, indeed He does so for those who bear reverence to him and persevere it. Thus, Allah in fact never let go in vain the deserved reward of the virtuous persons.

قَالُوا تَاللَّهِ لَقَدْ أَتَرَكْنَا اللَّهَ عَلَيْنَا
وَأَنْ كُنَّا لَخَاطِئِينَ {91}

91) They confessed, “By Allah! Decisively, Allah has now dominated you over us, and of course, we had been actually at fault.”

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ
الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {92}

92) He declared: “No blame is put onto you today! May Allah forgive you and He definitely happens to be the most merciful of all the merciful beings.”

اِذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا
وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ {93}

93) “Proceed with this shirt of mine and lay it upon my father’s face he will get the vision. Then come back to me with all of your families.”

وَلَمَّا فَصَلَتِ
الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ {94}

94) When the caravan advanced his father revealed, “I am sensing characteristic air of Yusuf, may it not that you controvert it!”

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ {95}

د. سید یحیٰی عظیمی

95) They asserted, “By Allah, you persistently remain in your age old delusion.”

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ
أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {96}

96) Eventually, the moment conveyor of the good news reached and put it on his face he regained the vision. He said, “Did I not tell you I have greater insight bestowed to me by Allah that you do not know?”

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97}

97) They pleaded: “O our father! Forgive us for our sins; of course we had been actually at fault.

قَالَ سَوْفَ
أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {98}

98) He promised: “Soon I shall beg pardon for you to my God; verily he happens to be oft-forgiving the most merciful.

فَلَمَّا دَخَلُوا عَلَى يُسُفَ آوَى إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ
إِنْ شَاءَ اللَّهُ آمِنِينَ {99}

99) Thereafter when they entered unto yusuf he seated his parents near him and assured: “Enter the city quite secure, if Allah so wills.”

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا
لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا
رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُم
مِّنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ
رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100}

100) Thereafter he made his parents ascent to the throne while all knelt down before him in prostration. He then recalled: “O my dear Aaba! Here comes the ultimate conclusion of my vision which my God begot to reality. As well, He had been very courteous to me as He got me out of prison and brought you from the countryside despite Satan having caused animosity between me and my brethrens. Emphatically, my God is fondly caring for whomsoever He likes. He is the most omniscient, the wisest!”

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ
السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي
مُسْلِمًا وَالْحَقِّي بِالصَّالِحِينَ {101}

101) “O my God, you bestowed me the kingdom, you also enlightened me with the factual versions of happenings, O the architect of the heavens and the earth! You are the guardian of mine in the world and the hereafter; let me die a Muslim and let join virtuous lot!”

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ
نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ {102}

102) These are some of the informations of the unseen that we reveal unto you, otherwise you were not in their vicinity when, while conniving, they unanimously settled their plan.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ {103}

103) However, majority of humankind, howsoever desirous you may be, will never accede to believe!

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ {104}

104) Nevertheless, you are not demanding any remuneration thereof; it being exclusively none but an evocation for whole the universe.

وَكَايِنَ مِّنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا
وَهُمْ عَنْهَا مُعْرِضُونَ {105}

105) While they traverse through so many manifestations in the skies and the earth yet remain averse to it.

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا
وَهُمْ مُشْرِكُونَ {106}

106) That majority of them do not believe in Allah without ascribing associates to him.

د. سید یوسف القرضاوی

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللَّهِ
أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {107}

107) Ensuing, have they got insured against a calamity of punishment by Allah afflicting them or the destined moment reaching them while they remain unsuspecting it?

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ
اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ {108}

108) You promulgate: this is the way of mine, I myself and those who follow me invite towards Allah with clear insight. Well, Allah is far glorious! Also I am not one among the polytheists.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ
إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ مِّنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي
الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ {109}

109) We sent previous to you also none other than man from populace of towns that we inspired the revelation upon them. Do they not traverse through the land that they could observe what had been the fate of the people before them? Of course, abode in the hereafter will be par-excellence for the reverently pious people. Do then you not realize?

حَتَّىٰ إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ
نَصْرُنَا فَنُجِّيَ مَن نَّشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ {110}

110) Eventually, when even prophets got disappointed and presumed they were held untrue, our assistance reached them thereby we saved whomsoever we wanted. However our infliction never averts from the offending community.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ مَا كَانَ
حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّلْقَوْمِ الْيُؤْمِنِينَ {111}

111) Factually there exists a precise percept in their narration for those bearing an understanding mind, happenings that are not fabricated but are quite in affirmation of what they posses in their hands and further elaboration in all aspects; a real guide and a persistent benevolence for the believing people!

Camat
د. سید یوسف الدین قادری

اعوذُ بالله من الشيطان الرجيم
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة يس (36)
(36)SURA YASEEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يس 01) YAA SEIN {1}

وَالْقُرْآنَ الْحَكِيمَ {2}

02) By Quraan, the epitome of wisdom;

إِنَّكَ لَمِنَ الْمُرْسَلِينَ {3}

03) You indeed are one of the envoys,

عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ {4}

04) On the very righteous path,

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ {5}

05) Sent down by the Almighty, the most merciful.

لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ {6}

06) So as to admonish the community whose ancestors were not forewarned so they remained unaware.

Camat
د. سید یوسف الدین قادری

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ {7}

07) In fact the word came true pertaining most of them so they remain unbelieving.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ {8}

08) We affixed girdle of spite around their necks that stretched up to their chins hence they remain high-headed.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ {9}

09) We further ascertained a barrier amid their arms and a barrier behind them thus we curtained them off, thereby they remain visionless.

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ {10}

10) It is same for them whether you admonish them or never warn them. They will not believe.

إِنَّمَا تُنذِرُ
مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ {11}

11) You can admonish only the one who follows the evocation; and holds in reverence the most benevolent, unseen! Therefore you reassure him of the absolution and the munificent reward.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ
مَا قَدَّمُوا وَآتَاهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ {12}

12) Certainly it is we who bring to life the dead and we put to record what they have forwarded and their imprints left behind. Besides, we have computed all aspects of it in an elucidated index.

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ {13}

13) Quote them an instance of the townsfolk, when envoys reached to them.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ {14}

14) When we sent the two towards them they denied both of them; we then reinforced them with the third. Thus they pronounced: "in fact we have been sent towards you."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ
الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ {15}

15) They asserted: "you are but a human being like us; and though Al-Rehman has not revealed down any of the sort you are merely claiming false.

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ {16}
وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ {17}

16) They said: "Our God knows we are specifically sent towards you.

17) And obligation upon us is none but to communicate in clear terms."

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَلَيَمَسَّنَّكُمُ

د. سید لیث الدین عطی

مَنَا عَذَابٌ أَلِيمٌ {18}

18) They replied: "Profound pessimism prevails upon us due to you, if you do not restrain yourselves we will stone you thereby you will have to suffer agonizing persecution from our side."

قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنِ ذُكِّرْتُمْ
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ {19}

19) They said: "Your pessimism is within your own. What if you were reminded for contemplation? Instead you people are transgressors."

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ
يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ {20}

20) After a while a man came running through fringes of the town and affirmed: "O the people of my community! Abide by the envoys!

اتَّبِعُوا مَنْ
لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ {21}

21) Follow those who are not demanding any reward. Besides, they are well guided?

وَمَا لِي لَا أَعْبُدُ الَّذِي
فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ {22}

22) And why should I not worship Him who molded me and ultimately towards him you too will return.

أَلَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ
يُرِدْنَ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئاً وَلَا
يُنْقِذُونِ {23}

23) Do you regard others as God in lieu of Him? Though, if Al-Rehman intended to harm, their blessings can not spare me of it nor can rescue me out of it.

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ {24}

24) In case I did, indeed I would be in obvious bewilderment.

إِنِّي آمَنْتُ
بِرَبِّكُمْ فَاسْمِعُونِ {25}

25) So listen to me! I do accede believing in your God!

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ {26}
بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ {27}

26) He was told, "Get into the paradise." He said, "Alas! Had my community realized,
27) That is how my God has forgiven me and regarded me amongst those to be honored."

وَمَا أَنْزَلْنَاهُ عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا
كُنَّا مُنْزِلِينَ {28}

28) Nor we then descended troops from the sky neither we were so to descend;

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ {29}

د. سید یوسف القرضاوی

29) Merely it had been a single roaring thunder; ensuing thence they became extinct.

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {30}

30) Pity upon mankind! Never arrived to them any of the envoys but they did scoff at him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ
أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ {31}

31) Do they not observe how many of those belonging centuries before them we did annihilate that factually could never make a come back to them.

وَأَن كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ {32}

32) However, all of them eventually will be presented before us altogether.

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ {33}

33) A sign for them is the barren land that we revitalize and raise there from the cereal of which ultimately they consume.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ
وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ {34}

34) And we grow farms of date palms and vines there from so also we cause to stream rivulets in it.

لِيَأْكُلُوا مِنْ ثَمَرِهِ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ {35}

35) So that they may consume of its yield, though their hands have not carried it out. Then why do they not show gratitude?

سُبْحَانَ الَّذِي
خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ {36}

36) Highly dignified is He who created couples in whatever is grown on the earth and in their own selves, so also in whatever is yet unknown to them.

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ {37}

37) A sign exist for them in the night, we strip off the day from it; thereby, thence they get into the dusk.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {38}

38) Also the sun that takes its course to the set-up meant for it. This happens as per preordain of the supreme-omnipotent, the most omniscient!

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّى
عَادَ كَالْعُرْجُونِ الْقَدِيمِ {39}

39) And the moon, we predestined its phases, until it turns to be like a long-dried bowed cane.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ {40}

40) It is not for the sun that it ought to overtake the moon nor for the night to precede the day; while all are floating in the cosmos.

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ {41}

41) Of significance for them is the fact that we carried their progeny in a packed ship.

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ {42}

42) Afterwards too, we let similar of it created for them which they used to embark on.

وَأِنْ نَّشَاءُ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ
وَلَا هُمْ يُنْقَذُونَ {43}

43) If we wanted, we could have let them sink, thence, there would have been no cry for them, nor would they have been rescued.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَى حِينٍ {44}

44) Except by mercy from our side and as an endowment for a while.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ {45}

45) As and when they are told: hold in reverence whatever is in front of you as well what has been there following you, so that you may be kindly graced,

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {46}

46) So also whenever an indication from the indications of their God reached to them; they became instead averse to it.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي
ضَلَالٍ مُبِينٍ {47}

47) So also, when it is told to them: 'spend from whatever Allah has bestowed to you!' people who disbelieve tell to the believers, "should we feed them whom Allah may feed if he so willed? You are instead in the obvious misconception."

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {48}

48) While they go on reiterating: if you were really truthful, tell us how far this tryst is?

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ {49}

49) None else they are waiting for, except a roaring thunder, which shall grab them while they would still be disputing it.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ {50}

50) Ensuing, they will not be able to declare the will nor be able to return to their families.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ {51}

51) As the soor is blown in, ensuing thence they will be raised from the graves to face their God.

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ
وَصَدَقَ الْمُرْسَلُونَ {52}

52) Telling: 'Alas our misfortune! Who arose to us from our beds? This is what was promised by Al-Rehman and truthfully conveyed by the envoys.

إِنْ كَانَتْ إِلَّا صَيْحَةً
وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {53}

د. سید ابوبکر الہ نقوی

53) It would have been none else than a single roaring thunder, ensuing then; they will be presented before us altogether.

فَالْيَوْمَ لَا تُظْلَمُ
نَفْسٌ شَيْئاً وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {54}

54) Thus on that day no one will be accused a bit unjustly nor will you be awarded except for what you had been doing!

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِيهُونَ {55}

55) Imperatively, inmates of the paradises will be taken up by amusement on that day.

هُمْ وَأَزْوَاجُهُمْ
فِي ظِلَالٍ عَلَى الْأَرَانِكِ مُتَكَوِّنُونَ {56}

56) They with their spouses will recline on high up thrones in cool shades.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ
مَا يَدَّعُونَ {57}

57) For them therein will be fruits; besides, whatever they call for will be theirs!

سَلَامٌ قَوْلاً مِنْ رَبِّ رَحِيمٍ {58}

58) "Be in peace!" will be the greetings from God, the most merciful!

وَأَمَّا زُورُ الْيَوْمِ أُيُّهَا الْمُجْرِمُونَ {59}

59) "And o the culprits! Get segregated today! "

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {60}

60) "Did we not take a pledge from you, o the progeny of Adam? That you will never abide by Satan. Surely, he happens to be your well-defined adversary.

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ {61}

61) And that you should worship me. This as such is the righteous path."

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيراً
أَفَلَمْ تَكُونُوا تَعْقِلُونَ {62}

62) "whereas essentially he did cause so many masses amongst you to astray, did you yet not bear comprehension?

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ
اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ {64}

63) "This is the hell, which you were augured about, collide to it today, because you had been denying."

الْيَوْمَ نَخْتِمُ
عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا
يَكْسِبُونَ {65}

د. سید ابوالفتح محمد تقی
Camat

65) That day we will seal off their mouths and let their arms speak out to us and let their legs testify whatsoever they had been accomplishing.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ {66}

66) Had we so wished, we could have imposed affliction on their eyes. Ensuing, they must have struggled finding the way. Thence, where from they could have seen?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ
عَلَى مَكَاتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ {67}

67) And had we intended we could have crippled them right at their place. As a result they neither have been able to move forward nor to return back.

وَمَنْ نَعْمَرَهُ نُكْسَهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ {68}

68) Moreover, to someone whom we advance to senility, we cause him to degenerate in constitution. Will then they not understand?

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ {69}

69) Neither we imparted him with the poetic erudition nor ought it to be done for him. It ensues to be none else but an evocation! Ever perusable, well explicit!

لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ {70}

70) So as to admonish him who happens to be alive, as well to let the word come true for the unbelievers.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ {71}

71) Do they not observe that we did create by virtue of our hands, the livestock so they posses them.

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ {72}

72) and we made those subjugated to them. Thereby some of those they take to ride and obtain feed out of some.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ {73}

73) There exist in those benefits and drinkable feeds for them. Will then they not appreciate?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنْصَرُونَ {74}

74) Whereas they deify the other in lieu of Allah as the supreme ruler so that they may help them.

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ {75}

75) They happen to be incapable to help them, yet they remain as a mob surrounding them.

فَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {76}

76) Therefore, their assertion should not disappoint you. We comprehensively know whatever they hide and whatsoever they declare.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {77}

77) Have not human being observed that we indeed produced him from a droplet; subsequently then, he became vociferous disputer.

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ {78}

78) While one puts to us an example, he forgets his own creation: "who can revive this skeleton as it became totally perished?"

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ {79}

79) Declare: "He, who brought it into being for the first time will revive it! And He happens to be the most omniscient of all creations."

د. سید لیث الدین نقوی

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَاراً فَإِذَا أَنْتُمْ مِّنْهُ تُوقِدُونَ {80}

80) He who emanated fire from green tree for you. Ultimately thereby you obtain the combustion out of it.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ {81}

81) whether He who created the heavens and the earth will not be competent enough to recreate the same? Why not! He happens to be the most omniscient the supreme creator!

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئاً أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ {82}

82) In fact when He intended something, His ordain has been to say for it: “Be done!” So it did happen.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ {83}

83) Thus exaltation is for Him, rest in His hands reigns of all entities! Ultimately towards him you will have to return.

اعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
سورة الصف (61)
SURA AL-SAFF (61)

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

1) Whatever exists in the heavens, so also, whatsoever exists in the earth, remain in adulation for Allah, and he happens to be the almighty, the wisest.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ {2}

2) O those, who acceded to believe, why do you say so which you do not do?

كَبُرَ مَقْتاً عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ {3}

3) Highly hateful is, in the perspective of Allah, that you say such which you do not do.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرصُومٌ {4}

4) Imperatively Allah loves those who battle in his course with solidarity as though they were a stoutly integrated structure.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تَقُولُونَ لِمَ تَقُولُونَ أَنِّي رَسُولُ اللَّهِ وَقَدْ عَلِمْتُمْ أَنِّي رَسُولُ اللَّهِ الْيَوْمَ فَلَمَّا
زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {5}

5) and the time when Moses asked his community: “O my people why do you hurt me in spite of realizing certainly that I am an envoy of Allah duly sent towards you?” eventually when they diverged, Allah got their hearts diverged as Allah never guides the wicked community.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا
لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ
مُّبِينٌ {6}

6) And the time when Jesus the son of Maryam proclaimed: “O the descendents of Israel I am an envoy of Allah duly Sent towards you validating whatever is in my possession from Torah; As well, conveying good news about the envoy to arrive after me, his name being Ahmed.” Ultimately, he having reached to them with clear testimonies, they said, “this is obvious mysticism!”

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ
عَلَى اللَّهِ الْكُذْبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {7}

د. سید یوسف القرضاوی

7) So, who shall be the most unjust than the one who fabricates blatant lie on Allah while he is invited towards Islam? And Allah never guides atrocious community.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {8}

8) They intend to put out radiance of Allah by their mouths while Allah is set to accomplish His radiance, howsoever averse the disbelievers may be.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {9}

9) He is the one who has sent his envoy with just guidance and a genuine religion so that it overwhelms all other doctrines howsoever avers the pagans may be!

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ
عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ {10}

10) O those people who acceded to believe, should you be prompted, more logically upon dealing that will save you of the agonizing tribulation?

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ
فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {11}

11) You ought to believe in Allah and His envoy, as well as, must strive hard in the course of Allah with your resources and lives. This of yours will be very worthy for you if you could realize.

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ
طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ {12}

12) He will absolve you of your sins. Further He will let you enter the paradises beneath which streams the rivulets, and into the finest residences therein the eternal paradises! This being the attainment par-magnificence!

وَأُخْرَىٰ تَحِبُّونَهَا نَصْرٌ
مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ {13}

13) And the other that you crave for, the aid from Allah and a swift victory! So reassure the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ
وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ {14}

14) O those people, who acceded to believe, turn out to be the supporters of Allah, same as Jesus the son of Maryam asked to his apostles: “who supports me for the sake of Allah?” the apostles declared: “we are the supporters of Allah!” eventually, a sect amongst the bene-Israel embraced the faith and a sect declined; thus we favored those who believed, against their adversary. Ensuing, they prevailed over.

د. سید بلال نقوی
Cgnat

اعُوذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سورة الفجر (89)
 SURA AL-FAJR (89)

وَالْفَجْرِ {1} وَلَيَالٍ عَشْرٍ {2} وَالشَّفْعِ وَالْوَتْرِ {3} وَاللَّيْلِ إِذَا يَسْرِ {4}

01) I swear by the dawn, 02) and by the ten nights, 03) and by the odd and by the even, 04) and by the night as it falls.

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ {5}

05) Does undertaking such an oath matter for the prudent one?

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ {6}

06) Have you observed how your God dealt with Aad?

إِرمَ ذَاتِ الْعِمَادِ {7} الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ {8}

07) The 'Erum', comprised of sustaining columns, 08) such as never of the sort were created in the region.

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ {9}

09) And 'Thamud', who used to cut the hills in the valley.

وَفِرْعَوْنَ ذِي الْأَوْتَادِ {10}

10) And Pharaoh, the bearer of the stakes.

الَّذِينَ طَغَوْا فِي الْبِلَادِ {11}

11) Those who took up rebellion in the regions.

فَاكْثَرُوا فِيهَا الْفُسَادَ {12}

12) Thus, they did spread unruliness therein.

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ {13}

13) Ensuing, your God inflicted upon them whip of tribulation.

إِنَّ رَبَّكَ لَبَالِغُ الْمِرْصَادِ {14}

14) Surely, your God does hold the vigilant watch.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ {15}

15) So, as for the human being, whenever its God puts him to test and thereby grants him dignity and affluence it eventually says: "my God has honored me!"

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ {16}

16) Whereas upon it having been put to test and thereby constraints put over its livelihood, it asserts: "my God has disgraced me!"

كَلَّا بَلْ لَّا تَكْرُمُونَ الْيَتِيمَ {17}

17) Not so! But you never generously aid the orphans.

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ {18}

18) Nor you persuade insisting feeding the deprived.

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمًّا {19}

19) Instead, you consume whole the inheritance utilizing it.

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا {20}

20) Also, you love the wealth by profound affection!

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا {21}

21) No! But when the earth will be wrecked flattened to wreckage.

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

22) And your God will appear, along with the angels marshalling in rows!

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى {23}

23) Then on that day the Hell will be brought-in! That day human being will reminisce but what this reminisce it would be for him!

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {24}

24) He will exclaim: "Oh my misfortune! Had I invested in advance for my eternal life!"

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا {25}

25) Ultimately that day his punitive torment will be such as no one would have tormented that sort.

وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا {26}

26) and the grip that no one would have gripped that sort!

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ {27} ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً {28}

27) "O you the soul so serene! 28) Return towards your God highly pleased graciously pleasing!

فَادْخُلِي فِي عِبَادِي {29} وَاَدْخُلِي جَنَّتِي {30}

29) And get into my dear beings. 30) And enter my paradise!"

Cgnat
د. سید یحیٰی اللہ خان

اعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
سورة نوح (71)

SURA-NUH (71)

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {1}

1) We indeed Sent Noah towards his nation, "Forewarn your people before the agonizing tribulation takes hold of them."

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {2}

2) He declared: O my people! Essentially I am conveyor of admonition to you in clear terms.

أَنْ اعْبُدُوا اللَّهَ وَانْتَفُوا وَأَطِيعُوا {3}

3) That you should worship Allah and hold him in high reverence and obey me!

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ {4}

4) He will absolve you of your sins and will prolong your term till the designated precise moment, certainly, Allah never defers the precise moment when it has to occur. Had you been aware!

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا {5} فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا {6}

5) He implored: "O my God, I had been urging my people through dusk and dawn; 6) but my appeal merely boosted them to run away."

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا {7}

7) Moreover as and when I appealed to them, so that you may forgive them; they put their fingers into their ears, held their apparels to veil moreover persisted and became supercilious in self conceit!

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا {8} ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا {9}

8) Again and again I appealed to them vociferously.

9) Repeatedly I declared to them publicly, so also confided them in Confidence.

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا {10}

10) Thus, I told them: You must apologize to your God; verily, he happens to be very forgiving.

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا {11} وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا {12}

11) He will shower upon you copious rains from the sky. 12) And aid you with assets and sons, further, He will bloom the ranches and flow the rivulets all for you.

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا {13}

13) Why do you not wish for Allah the solemnity?

وَقَدْ خَلَقَكُمْ أَطْوَارًا {14}

14) That he had produced you in a phased manner.

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا {15}

15) Have you not observed how Allah created seven heavens in stratum?

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا {16}

16) With the moon placed therein shining, as well as the sun set glowing.

د. سید لیثہ الزہری
Cgnat

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا {17}

17) That Allah has grown you from the soil vegetating.

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا {18}

18) Again He will replace you therein and thereafter bringing you out re-emerging!

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بَسَاطًا {19} لِيَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا {20}

19) That Allah has laid down the earth as a floor meant for you. 20) So that you traverse through it by widespread passages.

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ
مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا {21}

21) Noah implored: “O my God, they have defied me altogether; instead, they obeyed him whose assets and brood furthered him in none but the ruination.

وَمَكَرُوا مَكْرًا كُبَّارًا {22}

22) Furthermore, they designed too haughty a stratagem.

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا {23}

23) Thus they asserted, “You may never desert your supreme ruler, neither should you abandon ‘Vadda’, ‘Suva’, ‘Yaguth’, nor ‘Yauque’, nor ‘Nasra’!”

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا {24}

24) Whereas they misled so many to stray, hence not augment the offenders but in utter bewilderment.

مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ
اللَّهِ أَنْصَارًا {25}

25) Their blunders; due to which they were drowned, eventually landed them in the fire; thence they found no one to shelter them besides Allah.

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا {26}

26) Then Noah implored: “O my God not leave behind a single haven upon the earth for any of the disbelievers.”

إِنَّكَ إِنْ تَذَرُهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا {27}

27) In case you let go them, they will mislead your devotees, and will produce progeny of none but impious betrayers!

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا {28}

28) O my God, forgive me, also my parents, and whosoever enters my house embracing the faith, and also the believer men and women; while not enhancing the offenders except in utter ruination.

اعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
SURA AL-QADR (97)

د. سید یحییٰ الدین

سورة القدر (97)
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ {1}

1) We indeed revealed it down in night of the destiny.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ {2}

2) However what you perceive night of the destiny to be?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ {3}

3) Night of the destiny is far better than a thousand months!

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ {4}

4) Angels and Ruh descends therein with the approvals from their God pertaining to each matter.

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ {5}

5) Greeting peace all along till the break of dawn.

اعُوذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سورة الحجر (15)
SURA AL-HIJR (15)

الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ {1}

01) Alif, Laam, Raa, these are expressions of the scripture and the explicit Quraan.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ {2}

02) At one time, those who disbelieved might earnestly feel had they been Muslims.

ذُرُّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِيهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ {3}

03) Let them be free to prosperously utilize and enjoy, so also let them be enthralled in high ambitions. Soon eventually they will realize.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ {4}

04) We never annihilated any of the townships, unless there had been an acknowledged script for it.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلُهَا وَمَا يَسْتَأْخِرُونَ {5}

05) Pertaining to any community, neither its precise time befalls early nor is it deferred.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ {6}

06) They assert, "O you the person, upon whom the evocation has been revealed down; imperatively, you must have gone frenzied.

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {7}

07) Had you been really true why then you not appear before us with angels?"

Signature
د. سید یحییٰ الدین

مَا نُنْزِلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ {8}

08) We never troop down angels but with sound justification; however then they never get a respite.

إِنَّا نَحْنُ نُزِّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ {9}

09) It is we, who revealed down the evocation. And rest assured! We will be definitely protecting it.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ {10}

10) Nevertheless, prior to you too we had been sending envoys amongst the earlier sects.

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {11}

11) However never reached them any envoy but they did scoff at him.

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ {12}

12) This is how we pierce it through the hearts of the culprits.

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ {13}

13) They will never assent believing in it as had been the precedent of former ones.

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ {14}
لَقَالُوا إِنَّمَا سَكْرَاتُ أَبْصَارِنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ {15}

14) Even if we opened a corridor onto them in the heavens and they continued climbing therein;
15) They will merely claim: "Virtually our eyes got bemused, no! But we people got mesmerized!"

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ {16}

16) We did set the constellations in the heavens so also made it elegant for the viewers.

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ {17}

17) And we made it secured from every Satan the highly banished.

إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ {18}

18) Barring in case someone furtively listens then a well marked meteoroid chases him.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ {19}

19) For the earth, we did spread it out and installed the rocks in it; as well we grew therein every entity well – balanced.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ {20}

20) We did lay therein means of sustenance for you so also for whom you would not have been the endowers.

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ {21}

22) There is none of the kind but we posses vast reserves of it though we do not release out of it except in the notified quantum.

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَاسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ {22}

Qurat
د. سید یحیٰی اللہ قادری

22) That we do send the saturated winds. So we cause rainwater to fall from the skies. By means of which we quench your water needs otherwise you not at all are the keepers of its reserves.

وَأَنَا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ {23}

23) Of course, it is we who give life and the death; ultimately we will be the successor.

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ {24}

24) By all means we had known those preceding you and we knew those to come later as well.

وَأَنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ {25}

25) It is indeed your God who will flock them together. He is the wisest, the omniscient.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ {26}

26) That factually we did create human being from crust of the moldered loam.

وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلُ مِن نَّارِ السَّمُومِ {27}

27) As for the jinn, long back we did create him from the blazing fire.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ {28}

28) The time when your God declared to the angels: "I am determined to create the human species from the crust of the moldered loam.

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ {29}

29) Ensuing when I mold him and puff into him the Ruh from me you should prostrate before him kneeling down."

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {30}

30) Thus all the angels knelt down before him collectively.

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ {31}

31) But for 'Iblees'! He defied being among those who prostrated.

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ {32}

32) He was asked, "O Iblees! What caused you not being with the prostrating lot?"

قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِن صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ {33}

33) He replied: "never could I prostrate for the human species which you created from the crust of moldered loam."

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {34}

34) He was told: "then get out from here, now you stand utterly banished!

وَأَنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ {35}

35) And the damnation shall persist upon you till the day of final judgment!

Qurat
د. سید یحییٰ الدین

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ {36}

36) He pleaded: "My God, then reprieve me till the day of their resurrection."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {37} إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

37) He was told: "you will be one getting reprieved till that day for the notified time."

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَهُمْ أَجْمَعِينَ {39}

35) He argued: "My God, since you let me go astray, I will portray lot of allurement for them in the world, thereby I will mislead them all together to stray"

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ {40}

40) "Barring the exclusively devout beings of yours amongst them."

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ {41}

41) (Allah) declared: "this is the righteous path towards me."

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ {42}

42) "Be aware! You shall hold no authority over my devout beings but it will be for those of the strayed lot who abide by you."

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ {43}

43) "Inevitably the hell will be the destined tryst for all of them"

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ {44}

44) It will have seven doorways. For each of the doors therein is a destined apportioned part.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {45}

45) Honestly reverent ones will live amid blissful orchards and springing streams.

ادْخُلُوهَا بِسَلَامٍ آمِنِينَ {46}

46) "Enter therein warmly welcomed to stay in peace!"

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غُلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ {47}

47) We will remove any malice that they might harbor in their hearts; brethrens resting on elevated couches facing each other.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ {48}

48) They will never get exhausted neither they will ever be evicted from there.

Signature
د. سید ابوالفتح الزکریاوی

نَبِيُّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ {49}

49) Let my devotees be informed that I am in essence the most merciful, highly forgiving.

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمَ {50}

50) So also, be aware! It is my torment that in fact is the most agonizing torment.

وَنَبِّئُهُمْ عَنِ ضَيْفِ إِبْرَاهِيمَ {51}

51) Moreover inform them about the guests of Abraham.

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ {52}

52) The time they having entered to him wished: “salaam!” He said: “We get apprehensive of you!”

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ {53}

53) They replied: “do not be apprehensive, we convey good news of a knowledgeable son to you!”

قَالَ أَبَشِّرْنِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُونَ {54}

54) Abraham asked, “Do you convey me the good news upon my having attained the grand old age? So what actually you are reassuring me about?”

قَالُوا بِشَرِّنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْفَاطِنِينَ {55}

55) They replied, “We are conveying the good news with utmost veracity hence you should not be one to get despaired.”

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ {56}

56) He affirmed, “Who else apart from those wandering stray gets despaired of his God’s kindness.”

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {57}

57) He asked, “So, what intent you have now O you the emissaries?”

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ {58}

58) They told, “We indeed have been sent towards the offending populace;”

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ {59}

59) “Except for Lout clan all of whom we ought to save together.”

إِلَّا امْرَأَتَهُ قَدَرْنَا إِنَّهَا لَمِنَ الْغَابِرِينَ {60}

60) “Barring his wife; we determined she must be amongst those who are to be rendered bygone.”

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ {61} قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ {62}

61) Ultimately when the emissaries reached Lout clan, 62) He said: “you are quite alien people!”

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ {63}

63) They replied: “instead we came to you with the same pertaining to which they always bore doubt!”

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ {64}

64) “More over, we brought it to you with sound justification and for sure we are utmost truthful!”

د. سید ابوالفتح محمد قاضی
Cqmat

فَأَسْرَ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبَعَ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ {65}

65) "Hence proceed with your family traversing a part in the night; while you should follow them from behind, no one of you should turn to them and should move on as being instructed to you."

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ {66}

66) Thus we ruled this verdict before him: "Very roots of these ones will be laid severed by the morning!"

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ {67}

67) Afterward, residents of the town thronged there cheering each other.

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ {68}

68) He warned them: "Be aware! These are my guests so you should not disgrace me."

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ {69}

69) "Be afraid of Allah and not let me become ashamed."

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ {70}

70) They said: "did we not forbid you taking sides with whole the world?"

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ {71}

71) He appealed: "These are my daughters if you intended to act."

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ {72}

72) I swear by your life they were just swinging around frenzied in their obsession.

فَاخَذَتْهُمْ الصَّيْحَةُ مُشْرِقِينَ {73}

73) At last a roaring thunder caught hold of them by break of the dawn.

فَجَعَلْنَا عَلَیْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَیْهِمْ حِجَارَةً مِّنْ سِجِّيلٍ {74}

74) As a result we turned it upside down and rained upon them stones of molten rock.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ {75}

75) In fact there lie definite signs in such an occurrence for the discerning intellects.

وَأِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ {76}

76) Nevertheless it is situated right on the highway.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ {77}

77) As such there lies a definite sign in this for the believers.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ {78}

78) So also in fact the inmates of the thicket had been the sheer offenders.

فَاتَّخَمْنَا مِنْهُمُ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ {79}

79) Hence we took revenge from them and actually both are situated per se at an obvious landmark.

د. سید یوسف الدین

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ {80}

80) So also the inmates of Hijr had frankly denied the envoys.

وَأَتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ {81}

81) While we presented before them our manifestations, still they remained averse to them.

وَكَانُوا يُخِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ {82}

82) They had been carving out dwellings from the mountains quite at peace.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ {83}

83) Ultimately a roaring thunder caught hold of them by the morning.

فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {84}

84) So whatever they were acquiring could not spare them of it.

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ
السَّاعَةَ لَآتِيَةٌ فَاصْغِ الصَّفْحَ الْجَمِيلَ {85}

85) Never the less we did create heavens and the earth and whatever is between them but with utmost propriety; and that the precise moment has to occur hence keep forgiving them the courteous pardon!

إِنَّ رَبَّكَ هُوَ الْخَالِقُ الْعَلِيمُ {86}

86) In fact it is your God who is the supreme creator, the omniscient!

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَتَانِي وَالْقُرْآنَ الْعَظِيمَ {87}

87) Indeed we did confer upon you seven of the oft repeated verses and the majestic Quraan.

لَا تَمْدَنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ
وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ {88}

88) You should not amazingly blink your eyes on whatever we enriched couple of them with; so also should not grieve over them, instead you should lower your arms for the believers.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ {89}

89) And proclaim: "I am in essence an admonisher in open and clear terms."

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ {90}

90) Same as that we revealed upon the secessionists.

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ {91}

91) The people who held Quraan to segments.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ {92} عَمَّا كَانُوا يَعْمَلُونَ {93}

92) So then by your God we must be questioning them all together.

93) As to what they had been committing.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {94}

د. سید یوسف القرضاوی
C. Yusuf Qaradawi

94) Hence, declare whatever is being ordered to you and get away from the polytheists.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ {95}

95) We will indeed suffice on your side for the deriders.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ {96}

96) The people who deify some other as God along with Allah will therefore soon realize.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ {97}

97) We certainly knew that you get constrained by your heart because of what they utter.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ {98}

98) Thus exalt your God with admiration and be among those who prostrate in worship.

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ {99}

99) And worship your God till reaches you the inevitable.

Cgnat
د. سید لیثہ اللہ نقوی

اعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين.
PREFACE TO THE ENGLISH TRANSLATION OF 82ND SURA FROM
QURAAN-AL-KAREEM

DEAR READERS,
ASSALAMU ALYKUM WA RAHMATULLAHE WA BARAKATUHU.

ALLAH WITH HIS INFINITE MERCY AND KINDNESS MADE THIS POSSIBLE TO ATTEMPT TRANSLATE PART OF HIS HOLIEST ARABIC QURAAN-AL-KAREEM IN ENGLISH LANGUAGE AS NEAR TO ITS MEANING AS POSSIBLE AFTER UTMOST CONTEMPLATION AND WITH THE INTENTION OF LEARNING IT, THOUGH SURELY NEVER NEAR TO PERFECTION.

WHAT INTENTION BROUGHT OUT THIS ENDEAVOR?

1) PERUSING MANY OF THE PRESENTLY AVAILABLE ENGLISH TRANSLATION WORKS, WHILE APPRECIATING THEIR CORRECTNESS AND BRILLIANCE IT CAME TO MY MIND AS A LEARNER OF QURAAN TO ATTEMPT A COMPREHENSIVE SUMMARY THEREOF TAKING INTO ACCOUNT SOME OF THE AUTHENTICATED VERSIONS AMONG THESE WORKS SO THAT FEW DRAWBACKS PERTAINING TO ENGLISH LANGUAGE THAT ERUPTED WITH THE PASSAGE OF TIME MAY BE UPDATED; AS MOST OF THE NEAR CORRECT TRANSLATIONS DATE BACK TO MORE THAN FIVE DECADES NOW.

2) SECONDLY, RECENT TRANSLATORS EITHER TRIED TO “EXPLAIN” IT ADDING THEIR WORDS AND BRACKETS IN TRANSLATION OR TOOK THE PRESUMED MEANING OF SOME OF ALLAH’S WORDS WHICH COULD NOT BE AUTHENTICALLY INTERPRETED. WHEREAS CONSENSUS MAY PREVAIL UPON THE FACT

THAT ALLAH'S WORDS IN ARABIC QURAAN-AL-HAKEEM NEED ONLY BE TRANSLATED WORD TO WORD AS CORRECT AS POSSIBLE WITHOUT ANY ADDITION OR OMISSION FROM OUR SIDE EVEN IF WE FEEL HAVING FAILED TO EXPRESS IT WELL. AS WE BELIEVE NO HUMANLY WORD CAN PERFECTLY SUBSTITUTE ALLAH'S WORDS, NEITHER CAN WE PRESUME HIS 'INTENTION'. THEY ARE EXCLUSIVE, UNIQUE AND THE MOST COMPREHENSIVE.

3) AS WELL, MEANING OF QURAANIC WORDS ARE BETTER UNDERSTOOD BY REFERRING QURAAN AS SUCH AND LEARNING IT FROM OUR ESTEEMED PROPHET MOHAMMAD (sal Allah u alyhe wa sallama), THE HADITH, AND FROM TEACHINGS OF SAHABA E KIRAM (RZAA), AUTHENTIC AND TRUE! OBVIOUSLY, REFERENCE TO HUMAN WRITTEN DICTIONARIES MUST BE KEPT LIMITED TO KNOW HOW WORDS ARE USED BY PEOPLE.

HENCE THIS TRANSLATION TO START WITH 8 SURAH IN SIMPLE, FORMAL BUT MODERN ENGLISH LANGUAGE ADHERING STRICTLY TO THE EXACT AND NEAR CORRECT MEANINGS OF ALLAH'S WORDS AS FOR AS HUMANLY POSSIBLE IS PRESENTED FOR PERUSAL.

THERE MAY BE ERRORS IN ENGLISH TEXT WHICH IF YOU NOTICE PLEASE BRING TO OUR ATTENTION. THE IDENTITY AND ADDRESS OF THE PUBLISHER IS GIVEN HERE FOR THIS PURPOSE. WE AFFIRM OUR UNCONDITIONAL ACCOUNTABILITY IN THIS REGARD.

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين .
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ
د. سید لیاقات القادری

DR. SYED LIYAQUAT MEHBOOBULLAH QUADRI
DR. QUADRI HOUSE, MALI- GALLI
PARBHANI DIST: PARBHANI (M.S.)
INDIA 431401
EMAIL I.D: lquadris@yahoo.com